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*What can Christianity do for China?**

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HOWEVER inadequate or imperfect our survey of the life of the Chinese may be, it must at least show that it has defects of a serious character. It is therefore a legitimate question how they are to be remedied, on the supposition that they can be remedied at all. It is certainly conceivable that there might be many remedial agencies set at work with varying degrees of success, but as a matter of fact, so far as we are aware, there is but one the friends of which have been stimulated to try it on any extended scale. That sole agency is Christianity. It thus becomes an inquiry of great moment what effect the introduction of Christianity, in its best form, may rationally be expected to exert upon the springs of the national life and character of the Chinese. What can Christianity do for the Chinese family? What can it do for the Chinese boy and girl? In the first place it can take better care of them. The dense and impenetrable ignorance which sacrifices so large a proportion of Chinese infants during the first two years of their life, might perhaps be counteracted in other ways, but it is probably safe to predict that it never would be. To the Chinese girl, the practical introduction of Christianity will mean even more than to her brother. It will prevent her from being killed as soon as she is born, and will eventually restore her to her rightful place in the affections of her parents. It is never enough merely to point out the folly, danger, or sin of a given course of action. There must be moral as well as intellectual enlightenment, co-operation in a new social order, the stimulus both of precept and example and adequate moral sanctions. This can be furnished by Christianity alone. History testifies that if Christianity begins to lose its power, the dormant forces of human selfishness,

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depravity and crime reassert themselves in infant murder. Christianity will call into existence a sympathy between parents and children hitherto unknown, and one of the greatest needs of the Chinese home. It will teach parents to *govern* their children, an accomplishment which, in four millenniums, they have never made an approach to acquiring. This it will do, not as at present by the mere iterative insistence upon the duty of subjection to parents, but by showing parents how first to govern themselves, teaching them the completion of the Five Relations by the addition of that chiefest one hitherto unknown, expressed in the words Our Father. It will redeem many years during the first decade of childhood, of what is now a mere animal existence, filling it with fruitfulness for a future intellectual and spiritual harvest.

It will show Chinese parents how to *train* as well as how to govern their children—a divine art of which they have at present no more conception than of the chemistry of soils. It will put an end to the cruelty and miseries of foot-binding. Toward this great reform there was never in China the smallest impulse, until it had long been urged by Christian forces. If it shall prove at length to have successfully taken root in China apart from Christianity, that fact would be a luminous star in the East, showing that there are no Chinese walls which may not ultimately fall before the blast of Christian trumpets. Christianity will revolutionize the Chinese system of education. Such a revolution might indeed take place without reference to Christianity. The moral forces which have made China what it is, are now, to a large extent, inert. To introduce new intellectual life with no corresponding moral restraints, might prove more of a curse than a blessing, as it has been in other Oriental lands. Christian education will never make the mistake so often repeated of seeking for fruits where there have been no roots. It starts from a fixed point and moves onward to a definite end. Christian education will teach the Chinese child his own tongue in a rational manner. It will abbreviate to the greatest possible extent “the toils of wandering through the wilderness of the Chinese language to arrive at the deserts of Chinese literature.” It will awaken the child’s hibernating imagination, enormously widen his horizon, develop and cultivate his judgment, teach him the history of mankind, and not of one tribe only. Above all it will arouse his conscience, and in its light will exhibit the mutual interrelations of the past, present, and the future.

It will create an intellectual atmosphere in the home, causing the children to feel that their progress at school is intimately related to instruction at home, and has a personal interest to the parents and to the family as a whole. The value of such a stimulus, now totally

lacking in most Chinese homes, is beyond calculation, and would of itself easily double the mental output of every family into which it entered. Christianity will provide for the intellectual and spiritual education of girls as well as boys, when once the Christian point of view has been attained. The typical Chinese mother is "an ignorant woman with babies," but she is not the ideal Chinese woman, as the long list of educated ladies in many dynasties (a number too considerable to be ignored but too insignificant to be influential) abundantly shows. A Chinese girl told her foreign friend that before Christianity came into her life she used to go about her work, humming a ballad consisting of the words: "The beautiful tea-cup, the painted tea-cup, the tea-cup, the tea-cup, the beautiful, beautiful tea-cup." Contrast the outlook from such an intellectual mouse-hole with the vista of a maiden whose thoughts are elevated to the stars and the angels.

By developing the neglected spiritual nature Christianity will broaden and deepen the existing rills of natural affection into glorious rivers, wide and deep, supplementing the physical and the material by the intellectual and the divine. By cultivating a fellowship between mothers and daughters in all these and other lines, it will make it easier for children to love their fathers and to respect their mothers, and will fill the lives of both parents and children with new impulses and new ambitions. It will impel mothers to give their daughters much needed instruction in their future duties as daughters-in-law and as wives, instead of throwing them overboard as now, often in mere childhood, expecting them to swim untaught against the current and in the dark. It will for the first time provide and develop for the daughters girl friendships, adapted to their long felt but uncomprehended needs. The education of Chinese women is a condition of the renovation of the empire. No nation, no race can rise above the status of its mothers and its wives. How deftly yet how surely Christianity is beginning to plant its tiny acorns in the rifts of the granitic rock, may be seen in the surprising results already attained. When the present isolated and initiatory experiments shall have had time to bring forth fruit after their kind, it will be clearly perceived that a new and an imperial force has entered into the Chinese world.

Christianity, wherever introduced, tends to a more rational selection of partners for its sons and daughters than has ever before been known. In place of the mercenary considerations which alone find place in the ordinary practice of the Chinese, it naturally and inevitably leads to a choice of Christian maidens for daughters-in-law, and Christian youths for sons-in-law. It attaches weight to character, disposition and acquirements instead of to wealth and to

social position alone. A Christian community is the only one in China where it is possible to learn with certainty all important facts with regard to those who may be proposed for matrimonial engagements, because it is only in such a community that dependence can be placed upon the representations of third parties. As Christian communities come more and more to distinct self-consciousness, more and more care will be exercised in making matches. Christians are indeed the only Chinese who can be made to feel that caution in this direction is a religious duty. The result of this process, continued for an extended period, will produce, by "natural selection," a distinctly new type of Chinese, physically, intellectually, and morally the superiors of all types about them, and therefore more fitted to survive. Chinese customs will not be rashly invaded, but the ultimate tendency will be to postpone marriage to a suitable age, to consider the preferences of the principal parties—so far as they may have any—and to make wedlock a sacred solemnity instead of merely a social necessity.

Christianity will make no compromise with polygamy and concubinage, but will cut the tap-root of a upas tree which now poisons Chinese society wherever its branches spread. Christians will gradually revolutionize the relations between the young husband and his bride. Their common intellectual equipment will have fitted them to become companions to one another, instead of merely commercial partners in a kettle of rice. The little ones will be born into a Christian atmosphere as different from that of a non-Christian household as the temperature of Florida from that of Labrador. These forces will be self-perpetuating and cumulative.

Christianity will purify and sweeten the Chinese home, now always and everywhere liable to devastating hurricanes of passion, and too often filled with evil-speaking, bitterness and wrath. The imperative inhibition of all manner of reviling would alone do more for domestic harmony than all the wise maxims of the sages mechanically learned and repeated could accomplish in a life-time. Indeed, Christianity will take these semi-animate precepts of the dead past, breathe into them for the first time the breath of life, and then reinforce them with the Word of the Lord and the sanctions of His law.

Christianity will introduce a new and a potent factor into the social life of the Chinese by its energy as a prophylactic. Chinese society has a virtuous talent for "talking peace" when there is no peace, and when matters have come to such a pitch that catastrophe seems inevitable; but the remedy almost invariably comes too late. Chinese "peace-talking" is usually a mere dust storm unpleasantly affecting the eyes, the ears, the nostrils of every one exposed to it,

thinly covering up the surrounding filth with even impartiality, while, after all, leaving the whole of it just where it was before. Christianity is an efficient sanitary commission which aims at removing everything that can breed pestilence. In this it will not, indeed, entirely succeed, but its introduction upon a large scale will, as certainly, modify Chinese society as a strong and steady north wind will eventually dissipate a dense fog. As has often been remarked, perhaps there is no single Chinese custom which is the source of a larger variety of mischief than that of keeping large family organizations in a condition of dependence upon one another and upon a common property, instead of dividing it among the several sons, leaving each free to work out his own destiny. The inevitable result is chronic discontent, jealousy, suspicion, and on the part of many, indolence. This is as clearly perceived by the Chinese as by us; indeed far more so, but hereditary cowardice, dread of criticism, and especially of ridicule, prevent myriads of families from effecting the desired and necessary decision, lest they be laughed at. Christianity is itself a defiance of all antecedent public opinion, and is an appeal to a new and an illuminated understanding. Christian communities will probably more and more tend to follow the scriptural plan of making one man and one woman a new family, and by this process alone will save themselves an infinity of misery. This will be done, not by the superimposition of any force from without, but by the exercise of a common sense which has been at once enlightened to see and emboldened to act, attacking with courage whatever needs amendment.

Christianity will introduce an entirely new element into the friendships of the Chinese, now too often based upon the selfish considerations suggested by the maxim of Confucius: Have no friends not equal to yourself. Friendship is reckoned among the five relations, and occupies a prominent place in Chinese thought as in Chinese life; but after all is conceded in regard to it which can reasonably be claimed, it remains true that its benefits are constantly alloyed by mutual insincerity and suspicion, and not infrequently by jealousy. This the Chinese themselves are ready to admit in the frankest manner, but as they have no experience of friendships which arise from conditions above and beyond those of the material issues of every-day life, no remedy for existing evil is ever thought of as possible. Those Chinese who have become intimate with congenial Christian friends, recognize at once that there is a flavor and a zest in such friendships, not only unknown before but absolutely beyond the range of imagination. Amid the poverty, barrenness, and discouragements of most Chinese lives, the gift of a wholly new relationship of the sort which Christianity

imparts is to be reckoned among the choicest treasures of existence. The theory of the Chinese social organization is admirable and beautiful, but the principles which underlie it, are utterly inert. When Christianity shows the Chinese for the first time what these traditional principles really mean, the theories will begin to take shape as possibilities, even as the bones of Ezekiel's vision put on flesh. Then it will more clearly appear how great an advantage the Chinese race has enjoyed in its lofty moral code. The classical but not altogether intelligible aphorism that within the four seas all are brethren, requires the Christian teaching regarding a common father to make it vital to Chinese consciousness. When once the Chinese have grasped the practical truth of the fatherhood of God and the brotherhood of man, the star-light of the past will have been merged into the sunlight of the future.

In China the family is the microcosm of the empire. To amplify illustrations of the *modus operandi* of Christianity on a wider scale beyond the family, is superfluous. What Christianity can do in one place it can do in another. Though soils and climate vary the seed is the same.

For the changes which Christianity alone can effect, China is waiting to-day as never before. Her most intelligent thinkers, too few, alas! in number, recognize that something must be done for her. They hope that by the adoption of certain formulæ, educational, industrial, economical, China may be saved, not perceiving that her vital lack is neither capital nor machinery, but men. The new China is to be penetrated by numerous railways and by steam navigation of its inland waters. Vast industrial enterprises, such as mines and factories, will call for great supplies of labor from the most numerous people on earth. In the management of these immense and varied interests, in the conduct of the new education which China cannot dispense with, in the administration of all branches of its government, China must have men of conscience and of sterling character. It has hitherto been impossible to secure any such men except by importation; how is it to be otherwise in the future? Only by the cultivation of conscience and character as they have been cultivated in lands to which China is at last driven to turn for help. Like all processes of development this will be a slow one, but it will be sure, and aside from it there is literally no hope for China. With its other great benefits Christianity will confer upon China real patriotism, at present existing almost entirely in the blind impulses of the bias of national feeling. During the political crises of the past few years the great mass of the Chinese people have been profoundly

indifferent to the fate of their country, and in this respect there has been little distinction between scholars, farmers, merchants, and coolies. Each individual has been chiefly occupied in considering how in any cataclysm impending he could make with fate the best bargain for himself. If there are any exceptions to this generalization, so far as we know they consist exclusively of those who have been acted upon by forces from outside of China.

The Christian converts are now sufficiently numerous to show in what direction their influence will be felt in the not distant future. They are keenly alive to what is taking place in the empire, and they may almost be said to be the only Chinese in it who are so. China will never have patriotic subjects until she has Christian subjects, and in China as elsewhere Christianity and patriotism will be found to advance hand in hand.

It must be distinctly understood that all which we have said of the potency of Christianity as of "unwasting and secular force," is based upon the conception of it as a moral power, "producing certain definite though small results during a certain period of time and of a nature adapted to produce indefinite similar results in unlimited time." It is therefore eminently reasonable to point out that under no circumstances can it produce its full effects in less than *three complete generations*. By that time Christian heredity will have begun to operate. A clear perception of this fundamental truth would do much to abate the impatience alike of its promoters and its critics. There are some Occidentals with large knowledge of China who seriously raise the question, What good can Christianity do in China? Of what use is it for a Chinese to be "converted?"

To infer from any phenomena of Chinese life that Chinese do not need a radical readjustment of their relations, is to judge most superficially. Patient and long continued examination of these phenomena in their endless variety and complexity, shows clearly the imperative necessity of a force from without to accomplish what all the forces from within, operating unimpeded for ages, have been powerless to effect. To those who know the Chinese people as they are, the question what good Christianity can do them, answers itself. Of the necessity of a new power, the Chinese themselves are acutely conscious. If what has been already set forth in proof of the proposition that there is imperative need of renovation, is regarded as irrelevant or inadequate, then further debate is indeed vain; but it may be objected that the views here taken of the efficacy of the remedy are exaggerated. Those Chinese who have had the best opportunity to become acquainted with the nature of the benefits which Christianity affords, perceive its adaptation to China's need.

All that is required to render the proof to every reasonable inquirer as complete as evidence can be made, is a searching and scientific analysis of known facts. The case for Christianity in China may rest solely upon the transformations which it actually effects. These are not upon the surface, but they are as real and as capable of being accurately noted as the amount of the rain-fall, or the precession of the equinoxes. They consist of revolutionized lives due to the implanting of new motives and the influence of a new life. They occur in many different strata of society, and with the ever widening base-line of Christian work they are found in ever increasing numbers. At first few and isolated, they are now counted by scores of thousands. Among them are many immature and blighted developments, as is true of all transitional phenomena everywhere; but the indisputable residuum of genuine transformations furnish a great cloud of witnesses, in the presence of which it is unnecessary to inquire further what good Christianity will do the Chinese and of what use it will be to a Chinese to be "converted." It will make him a new man, with a new insight and a new outlook. It will restore to him the priceless birthright of immortality, give back his lost soul and spirit, and pour into all the avenues of his nature new *life*. There is not a human relation in which it will not be felt immediately, profoundly, and beneficently. It will sanctify childhood, ennoble motherhood, dignify manhood, and purify ever social condition. That Christianity has by no means yet done for Western lands all that we expect it to do for China, we are perfectly aware. Christianity has succeeded wherever it has been practiced. It is no valid objection to it that it has been misunderstood, misrepresented, and ignored. Whatever defects are to be found in any Christian land, not the most unintelligent or the most skeptical would be willing to be transplanted into the non-Christian conditions, out of which every Christian land has been evolved.

It must be remembered also that although the lessons of Christianity are old, the pupils are ever new. Each generation has to learn its lesson afresh. It has well been said that heredity, so mighty a force for evil, has not yet been captured for Christianity on any large scale, and its reserves turned to the furtherance of Christian forces. When it has been so taken captive progress upward will be greatly accelerated. How long it will take Christianity to renovate an empire like the Chinese, is a question which may be answered in different ways, but only hypothetically. First, by historical analogies. It took eight centuries to develop the Roman Empire. It has taken about as long to mold Saxon, Danish, and Norman elements into the England of to-day. Each of these

race-stocks was at the start barbarous. The Chinese are an ancient and a highly civilized race, a fact which may be in some respects a help in their Christianization, and in others a hindrance. Taking into account the intensity of Chinese prejudices, the strength of Chinese conservatism, the vast numbers involved and their compact patriarchal life, we should expect the first steps to be very slow. Reckoning from the general opening of China in 1860, fifty years would suffice to make a good beginning, three hundred for a general diffusion of Christianity, and five hundred for its obvious superseding of all rival faiths. Reasoning from history and psychology this is perhaps a probable rate of progress, and its realization would be a great result.

There is, however, a different sort of forecast which appeals to many minds more powerfully. It must be remembered that spiritual development, like that of races, is slow in its inception, but once begun it takes little account of the rules of ratio and proportion. The intellectual, moral, and spiritual forces of Christianity are now far greater than they have ever been before. The world is visibly contracted. The life of the man of to-day is that of "a condensed Methusaleh." The nineteenth century outranks the previous millennium. Great material forces are but types and hand-maids of great spiritual forces, which may be reinforced and multiplied—as they have been at certain periods of the past—to a degree at present little anticipated. Putting aside all consideration of the time element, we consider it certain that what Christianity has done for us it will do for the Chinese, and under conditions far more favorable, by reason of the high vitalization of the age in which we live, its unfettered communication, and the rapid transfusion of intellectual and spiritual forces. The forecast of effects like these is no longer the iridescent dream which it once appeared. It is sober history rationally interpreted. When Christianity shall have had opportunity to work out its full results, it will be perceived to have been pervasive leaven in the individual heart, in society, and in the world. Whether it is to take five centuries or fifty to produce these effects, appears to be a matter of altogether no importance in view of certain success in the end.

There are in China many questions and many problems, but the one great question, the sole all-comprehending problem, is how to set Christianity at work upon them, which alone in time can and will solve them all.

Karuizawa as a Health Resort.

BY REV. A. G. JONES.

HAVING spent the summer of 1899 at Karuizawa, a well known missionary health resort in Japan, I write the following for the sole benefit of those to whom such information may be important on account of the state of their health and their need of a change.

Its Situation.—All through the centre of the main island of the Japanese group there runs, as a great backbone, a chain of mountains of considerable width and with every variety of feature. Here and there amid this range, at great heights, there are found wide open spaces like downs or moors, covered with long high grass, partly under cultivation, containing towns and villages, and of course surrounded by mountains or hills still higher. In a corner of one such gently sloping moor, at the very foot of the hills which form a crescent round the northern side of it, stands the village of Karuizawa. It is about in the same latitude as Chefoo, is some eighty miles northwest of Yokohama, and is reached from that port by rail all the way, changing at Shinagawa, Akabane, and lastly at Takasaki. It is about 3,270 feet above the sea, and the average height of the barometer during the summer is about 26.4 in.

Soil and Climate, etc.—Distant about two or three hours' walk there is a volcano, which at various periods has covered the whole surrounding country far beyond Karuizawa with a deep coating of small pieces of pumice stone, ranging from the size of a filbert up to that of a walnut, and constituting a bottom of the most porous character, through which all rain and moisture speedily sinks, so that walking is possible as soon as raining ceases. Every one lives there without any fear of the eruption of the volcano; there being a mountain spur, a good deep and wide valley, as well as a long distance between the village and their possible fiery foe.

The following tables give an idea of the kind of weather during the summer of 1899; the figures being averaged from a written record:—

	Temp. at 6:30 a.m.	Temp. at Noon.	Temp. at 6:30 p.m.	Barometer.
July 4—31.	64.1	70	67.37	26.4
August 1—31.	67.16	76.86	72.93	26.45
Sept. 1—12.	62.3	68.6	66.15	26.32

An examination of this table will show the average rise in temperature from 6:30 a.m. to noon, the decline from noon to sunset, and the drop to be expected in the night. All drops in temperature are, however, gradual, not sudden; of course averages are *only* averages. For instance, on the 8th, 9th, and 10th of July the morning temperature was as low as 62°, 55°, and 55°, with incessant rain and fog, day and night for three days, which made a fire and heavy clothing very desirable.

Again, in the early days of September continued rains lowered the temperature to 60°, with only a rise of 3°, 4°, or 5° at noon—that is, July is *the* most rainy month in Japan, but then again in September they have another half month of fog and rain—autumn rains.

So much for temperature; as to weather in the proper sense of the word.

	No. of days all fair and bright.	No. of days mostly fine but showery.	No. of days half cloud, half sunshine.	No. of days cloudy or foggy, but no rain.	No. of days with rain and fog con- tinued; no getting out.
July 4-31	3	7	3	6	8
Aug. 1-31	16	1	3	8	3
Sept. 1-12	1	—	4	3	4
Total.....	20	8	10	17	15

Total, seventy days, on twenty-three of which there was fog—either fog with cloud or fog with rain.

These tables only show the state of things in 1899. I am credibly informed that 1898 was a very much finer, an exceptionally fine year; but that 1897 was just as exceptionally wet; fine days being very few. 1899 is therefore considered an average year. A continuation of these wet, drizzling, foggy or cloudy days, is apt to provoke much grumbling, but one has to recollect that, although wet, it is cool, and that one has passed another day exempt from the roasting or stewing one would suffer on the plains. As a rule the cloud, rain and fog come from the east, and with the east wind, whether N. E. or S. E., and in proportion as the wind veers to the S. W., W. or N. W., it is fine.

The character of the day may generally be forecast from the appearance at sunrise. If the hills are clear and the clouds high,

the day will be fine, even if it temporarily clouds up with the vapor caused subsequently by the sun's heat, and *vice versa*.

A typhoon often comes at the end of August or the beginning of September, with deluges of rain, when all windows and doors must be well secured.

The sun's rays often get very hot in the forenoon, say after 10 a.m., and tennis players and other pleasers have to be careful of their heads.

There is grass everywhere, and after rain very wet grass, so children must be well shod and protected with overshoes. Note here that as all roads and paths are made and mended with volcanic scorix, shoes wear out with amazing rapidity if much walking is done, and moreover there seems to be no shoemaker in the village that can re-sole them.

The Place itself and its Surroundings.—The moor land near Karuizawa gently slopes to the south and about a quarter of an hour's ride from the railway station, and its new village, stands the old village—one fairly broad street some four hundred yards long, running up to the foot of the pass that here crosses the mountain. It has a post and telegraph office, a Japanese restaurant, and two or three hotels that take foreign guests. There is a union church, a small Anglican church, and a village hospital. The general appearance of the place is not specially beautiful, but all is pleasing, especially when seen from the south with its northern background of mountains, part wooded and part grass. Two strong clear streams of water from the hills run through the village, but it is not like Nikko, closely surrounded by enchanting scenes and beautiful cascades. There are very nice views, but you must go a long distance to get to them. The strong point of the place lies in its downright bracing healthiness compared to the plains, and in the quietness of its life. The air and the breeze are often very charming, especially in the mornings, so balmy and so refreshing that you feel it a pleasure to sit in it and be fanned as it were by it. Often, too, in early summer you can hear larks and birds singing just as at home—a great charm to some.

As to sights or views there are none very near, but if you are a good walker you will have abundant scope. Those who are not able for long or steep walks can get saddle horses, and for distant sights horses with pack saddles can be had, which even the uninitiated consider a very tolerable way of getting over the journeys. In all horseback excursions it is better to be under the direction of some "old hand" and one that can speak Japanese, because the horses get to fighting, with danger to life and limb, and the grooms and guides have proved themselves exceedingly unreliable. On no

account should delicate persons go on *night* excursions, nor any new long trips except under competent leadership. A horse and groom for the day costs about \$1.80 to \$2.00. Sedans cannot be had, and of the *kago* there are very few. Karuizawa has several tennis courts, one or other of which can easily be joined.

Several merchants, and others not missionaries, have villas at Karuizawa, but society there is mainly missionary in character. The missionaries group there for relaxation, and not to enter on a new course of burdensome entertainment or social duty, hence, while there is a good deal of intercourse and the possibility of a wide acquaintance, there is no need to dread any rigid demands from this side of the life there. Some men came to church in the correct black coat, others in colored suits, and I saw some at prayer meetings in cycling suits and knickerbockers. The ladies showed every variety of costume: some were rigidly puritanic, while others seemed to have a pretty close connexion with New Bond St. or Fifth Avenue. I cannot at all imagine that any one could spend a month there and not meet some most congenial, profitable and estimable friends. The great bulk of the preaching I heard would have been creditable anywhere or to anybody.

The Health Question.—For people who want a rollicking holiday, to see plenty of fine scenery, and have a good time all round Japan, I would advise them to some livelier spots; but for those whose prime and real quest and need is health—for such people to stew themselves in pretty valleys or fag themselves in rapid sight seeing on low levels in summer, must, to my mind, be folly. In most cases what the fagged worker wants is rest, pure air, and change to new scenes and new company. Karuizawa seems to me to supply these elements. Still every one might not benefit. I have not conversed with any physician on the matter, but I should say that rheumatic people would find those fogs very trying. I fancy also that those suffering from pulmonary trouble would find the cold fog too much for them.

It must be admitted that there were some protracted cases of bowel trouble in the season of 1899, but such cases were few, and probably the patients were as much to blame as the place. I have little doubt that greater caution would have yielded better results. I think that those suffering from *ague* should be careful to secure the very highest and best sites on which to live there, and if their *ague* is complicated in any way, should at least have good medical advice before and in view of their going, as there is no certainty of meeting a medical man among the visitors.

People of sedentary habit should accustom themselves very gradually to long walks and walking tours. It is necessary to be

careful about the water. Brooks run through the village behind the back premises of the native houses, and there is always a danger that the natives may draw water for your cooking and drinking out of these polluted brooks, and so a whole family suffer. Every one had better secure, therefore, the best water and from unpolluted points. Our water-kettles after continued use for seventy days, showed not the least trace of scale or deposit. The water used was all drawn from the large spring near the dairy at the base of Hanare-yama. The shallow wells in the village are not above suspicion, especially during heavy rains and when the crops are being "fertilized" with liquid manure in advanced state of decomposition. The smell of this operation is reckoned a great drawback by many people, but it does not last long.

There was a general consensus of opinion that all drinking water should be first boiled, and all milk too before use, owing to the risk of its being diluted before delivery with polluted water.

Accommodation.—There are three hotels at which foreigners can stop. Mampeis, with European cuisine (kept by the headman of the village) is the best. It used to bear a bad name, but is now generally declared satisfactory. They charge about \$3 to \$3.50 per day, but for those staying longer than a week, or for a party, a considerable reduction is made. The Karuizawa Hotel I never saw many guests in, but the 萬松軒 I visited at, and it looked like a place worth trying. They serve foreign food in Japanese apartments. Mat floors; shoes off.

By far the greater number of visitors rent houses, either for themselves solely or in conjunction with others, say two families combine, or four young ladies to rent one house. From \$100 to \$150 for the entire season would get a very nice house probably, but some can be had for less. Houses are desirable in proportion as they are situated high and airy, roomy, lightsome, and in proportion as they are *away* from the main street and clear of the village, its vegetable gardens and its smells. There are some houses that are either very close to trees, in groves, or otherwise dark, which I would consider not at all desirable for the health seeker. Some of the houses for next season were engaged at the end of this, and as a rule the house should be engaged as early as possible. Probably the best plan is to write to some member of your own mission that is working in Japan, and he, on the spot, can make the necessary enquiries and effect what you desire.

Most people take their own servants up with them. Missionaries from China had better have some Japanese with them that can speak at least a little English. Sometimes an arrangement can be made to join the family of a Japanese missionary, which lightens the

matter very considerably as to the matter of language, interpreting, managing and arranging.

There seemed to be abundance of all kinds of meat and vegetables, bread, milk, butter, at about two to three times their cost in China. Groceries were a little dearer than port rates. An amah or coolie costs about \$8 per month. A cook \$12 to \$15. Fish can be had, but in limited supply.

There is a missionary home at Karuizawa, conducted in summer by Miss C. T. Penrod for the benefit of the work of her mission, which is exceedingly well spoken of by those who stayed there. Miss Penrod's address is No. 26 Kasumi Cho, Azabu, Tokyo.

A first class return ticket, available for three months, from Shanghai to Yokohama, costs \$67.50. The cost of the trip is quite a consideration, and needs careful estimation beforehand, but if health is in question I can hardly think the journey will be undertaken in vain.

The first of July is about as early as it is pleasant to go, and the first of September about as late as it is nice to remain, but should any one brave the early rains in September, and their health call for a lengthened stay, there can be no doubt as to the fine and bracing weather that continues on to November.

In addition to the restorative air of Karuizawa there are at Kowakadani near Hakone (in the vicinity of Yokohama) and at Ikao, about a day's journey from Karuizawa, iron and sulphur baths of great strength, which, physicians tell me, have proved of great benefit to the debilitated and overworked. The health seeker would, however, need to make further enquiries before meddling in such a matter. They are mentioned here for the information of those to whom it is very important to exhaust the resources of the East before entering on such an undertaking as returning to Europe or America.

Outrages at Pak-kong.

BY REV. IMANUEL GENÄHR, (RHENISH MISSION).



CIRCULAR from the Chinese government to the French Chargé d'Affaires in the year 1871 contains the following statement: "In the ninth year of the reign of Tung Chih, the government of Kwei-chow gave notice to the Yamên that at Kwei-ling-hsien some people, who were formerly nothing better than thieves, were forming part of a militia of which the Christians Yuan Yü-hsiang and Hsia Chen-hsing were the leaders. Passing themselves off as Christians these men were highly thought of;

however they committed all sorts of disturbances, killed Wang-Chiang-pao and Tso Yiu-shu, seriously wounded three other persons and carried off from the houses not only money, but also all the objects which they possessed, even down to the very cattle. In the eighth year of the reign of Tung Chih the governor of Kweichow again warned our Yamên that at Tsun-yi-hsien a petition had been addressed, with the object of declaring that some rebels, of whom the leaders were Sun Yü-shan, Tang Shen-shien, Tang Yuan-shuai, Chien Yuen-shuai, had embraced the Catholic religion, and that they still continued within and without the town to stir up indescribable and countless disturbances and troubles. In the same place, also, certain people, named respectively Yang Hsi-po, Liu Kwei-wen, Ching Hsiao-meng, Ho Wen-chiu, Chao Wen-an, had embraced the Catholic religion, *and were even employed in the interior of the mission.* However, outside they practised all sorts of exactions upon orphans and intimidated the weak-spirited. These men were perpetually at the Yamên, where they undertook to regulate the trials. In an affair between a Christian and a countryman, if the mandarin administered justice to the latter, they collected the Christians, invaded the Yamên and forced the authorities to reverse the sentence. If in spite of this the mandarin would not give the Christian up to them, they returned with the card of the missionary and claimed on his behalf the liberty of their friend."

"Besides, they committed all sorts of attempts upon persons and properties; if resistance was offered, they resorted to blows, and did not even fear to take life, and were guilty of many other crimes." *

Since this remarkable statement was penned, more than twenty-five years have passed. Has the Roman Catholic church in the meantime learned a lesson? No. Glorifying in her immutability she remains *semper eadem*.

Some time ago the RECORDER depicted vividly the outrages at Kho-khoi, perpetrated by a certain Chau A-ming and his followers. The account given was from the able pen of Dr. Ashmore. Last year a paper dealing with a similar subject, and written from Swatow by Mr. McKibben, appeared in the same journal. If I am

* Comp. China and Christianity, by Al. Michie, Appendix II., p. 97. In his other book, Missionaries in China, the same author says, "One of the chief grounds of opposition to Christianity is that the Catholic church has, ever since the treaties of 1858-60 and ever since the French treaty of 1844, been associated with the aggressive policy of France, a power which has been suspected of cherishing designs against China, and which has employed the missionaries as political and even military spies." To me it has always been a curious spectacle to see how the French Republic, which at home hates the Jesuits and makes war upon them, abroad, like Pilate and Herod, who made friends together, goes hand in hand with them. But we must remind ourselves of the fact that "L'anticlericalisme n'est pas un article d'exportation," and that "La France au-dehors est le catholicisme." Atheistic France hates the Jesuits, but it makes use of them in order to enlarge her spheres of interest, and the Jesuits know how to turn it to their own advantage. *Videant Consules!*

not mistaken Mr. Ross, of Moukden, has published elsewhere an account of startling facts regarding the wrong doings of the Catholics in Manchuria; and Bishop Moule, in reviewing a French book, has lately uttered in the *North-China Herald* bitter complaints of mischief done by the Catholics in his diocese. In all these cases, where the mischief wrought by the Catholics was so palpable, the priests made common cause with the Christians and supported them in their insubordination against the Chinese authorities. No wonder that the animosity of the people, already deep, grows into a hatred, which at length finds vent in a paroxysm of violence.

In the Shing-shai-ngai (words of warning to a prosperous people) a Mr. Cheng Kuan-ying takes no pains to conceal his hatred of Christianity. He says: "Since Christianity has been established in China, the protection it has secured by treaty for its converts is used to screen wicked and infamous men from justice. Many enter the church for the express purpose of developing their nefarious schemes under her protecting banner, and the missionaries aid them in their evil designs." Mr. Cheng is, however, careful to discriminate between the Protestant and Catholic branches of the church. The former he absolves from the wholesale condemnation of his strictures, even citing as missionary authors worthy of commendation Dr. Allen, Dr. Fryer, Dr. Faber and the Rev. Timothy Richard.*

This policy of "screening wicked and infamous men under the protecting banner" of the church is much to be deplored by everyone who is really solicitous for the welfare of the church; and the fact itself cannot be gainsaid. The eighteen provinces of China echo with the complaints to which it gives rise. Protestant missionaries have learned to reckon with it; and the great conference at Shanghai in 1901 will have to define its position in regard to this policy. In the meantime missionaries ought to collect the facts which have come to their knowledge and have them published in the *RECORDER*. Public opinion must be aroused and a storm of indignation awakened against the dark deeds of men who endanger the cause of true Christianity, and on account of whom the name of God is blasphemed among the gentiles.

Hitherto I have refrained from publishing anything on the subject because more pressing duties lay heavy upon me. At the same time I hoped that English and American brethren, whom I knew to be in possession of a great many facts throwing light on the question, would tell us something about their experiences with the disciples of Loyola. At length, however, the atrocities com-

* Comp. *CHINESE RECORDER*, April, 1899, page 197.

mitted by so-called Catholics in this part of China have been of such a nature that it is quite impossible to keep silent.

If I were to publish the material gathered by me within the last three years, it would almost fill a volume; but it is not my intention to go back to certain things now past. I only want to call attention to a case which happened quite lately in our Mission.

The centre of the Rhenish Missionary Society in China is at Tung-kun, a *yuen* city of considerable size. In this city our Mission is represented by two ordained missionaries, two medical missionaries and one single lady missionary. More than ten years ago we opened medical work there, which has enlarged year by year, and is now doing a widespread good to the densely populated district.

The people of Tung-kun do not bear a good reputation. They are known to be very lawless and riotous, and caused considerable trouble to the authorities at Hongkong when the hinterland of that colony was ceded or leased to Great Britain.

The Catholic church has lately made great advances amongst certain classes of Tung-kun people. Veteran robbers, beyond the pale of law, and amateurs in intrigue, have sought a refuge in this church in order to create disorders. For years we have had much friction with them, which has been patiently borne by us and our people. The worst we ever encountered happened two months ago at Pak-kong, a large village up the east river, belonging to the Tsang-shing district, but bordering closely on the Tung-kun district, in which our main work lies.

It was on the 29th of July that some inquirers at Pak-kong very early called on the Rev. Franz Zahn, who is at present the missionary in charge of Tung-kun, to ask his help. They told him that a gang of robbers, several hundreds in number, had on the previous night quite suddenly surrounded their village and blocked up all the entrances. This done, the gang led by a French priest, Mr. Julien, broke into the village and undertook a regular pillage. The priest, who was armed with gun and sword, and followed by his loyal companions, took up his quarters in a Catholic chapel; by the erection of which Pak-kong a short time ago was favored. The few Protestant converts and enquirers who had long suffered from the hatred of the Catholics, as well as of the heathen, fled in all directions as soon as they saw their enemies approaching. The looting is still being carried on; they said the cattle are being slaughtered, the shops plundered, and the harvest which had been gathered in in large quantities, is being put into boats which have been requisitioned for the purpose. This was the report Mr. Zahn got from these people, corroborated by others who followed and who assured him that they barely escaped death by the hands of these

robbers, who were armed to the teeth, and whose numbers they estimated to reach at least four hundred.

It would not be easy to describe the astonishment and perplexity of Mr. Zahn on receiving this report. At last he told these trembling and terror-stricken men that he could not believe their story, but that he was willing to proceed to Pak-kong at once and inform the priest of the evil rumours that were in circulation about him and try, if he could, to induce the robbers to leave the village. Since no Chinese ever had dared make an attempt on his life, he thought he might take the risk.

So he went. It was about four o'clock in the afternoon when Mr. Zahn, after a somewhat wearisome voyage by boat, arrived at San-tong, a large market town on the bank of the east river. From there he made his way, wholly unarmed, and accompanied by a native helper, to Pak-kong. Though Mr. Zahn was warned on the road several times not to go near, he did not hesitate to enter the village so well known to him through his former visits; but he had not reached the entrance, when suddenly a sound of voices fell upon his ears. The next moment he was surrounded by a band of about twenty fierce-looking rascals, who rushed upon him from all sides. Violent hands were laid on him, and with a frightful shouting and din on the part of his assailants, Mr. Zahn was robbed of his watch and other property, his clothes being torn to shreds. Fisticuffs and billets were freely used on his head and back. Pistols and naked swords, with which all his aggressors were armed, were put to his face, and the cry was raised: "butcher him!" The same treatment was meted out to his companion.

Both were then dragged along through the entire village. Among his tormentors Mr. Zahn noticed a man who was dressed like a Chinese, but with the queue twisted up round his head and holding in his hand a big gun. This man leaped in front of Mr. Zahn. The fact that his appearance stimulated the uproar, made Mr. Zahn think that this man was the leader of the gang. Though dressed like a Chinese he seemed to Mr. Zahn to be a little different from his companions; but agitated as he was Mr. Zahn could not make out clearly in what the difference lay. Mr. Zahn's helper, who was dragged along behind him, received a severe blow in the ribs from this assailant, dealt with the butt end of a gun. Mr. Zahn himself has the strongest reason for thinking that he was beaten by this man from behind.

Shortly afterwards Mr. Zahn and his fellow-sufferer were thrown down on the ground. Three ruffians trod upon him, binding his hands and feet. He lay groaning on the ground, every moment expecting to receive his death-blow. After a while the

scoundrels proceeded to wind a heavy iron chain about his neck, and the whole band stood grinning round about him, telling him that he was to be murdered the same night.

The man whom Mr. Zahn took for the captain of the robbers having disappeared for a short time, now appeared again, posted himself before his prisoner and asked him from whence he came and what he intended by his visit. Mr. Zahn hearing him use one English word, fancied that his tormentor might possibly belong to the class of Eurasians from Honolulu or the Philippines, who sometimes have some connection with the Chinese rebels. Mr. Zahn therefore asked him whether he could converse in English with him? His tormentor sneeringly answered in the negative: "*Je suis Français!*" Then Mr. Zahn told him in French that he was a German missionary from Tung-kun, whereon he turned away with a look full of hatred, saying: "*Je sais, vous êtes Allemand, vous êtes Prussien!*"

After a while this man returned and asked Mr. Zahn in Chinese the same questions, whereupon he answered: "I wanted to see Mr. Julien and to speak with him," on which the whole band cried out: "There he is! There he is!" Now the plain truth dawned upon Mr. Zahn's mind, and he marvelled it had not sooner occurred to him that it was Mr. Julien himself who stood before him. He was not aware till then that if one sets out to call on a Catholic priest, one must expect a rough reception.

After a pause Mr. Zahn asked the priest why he was beaten, bound, and even chained by his people? The answer he got was a new surprize to him. "Are you not the missionary who lately went to the German Consul at Canton and applied for permission to enlist a gang of five hundred robbers and provide them with arms, in order to kill me and my converts?" The Apostle Paul could not have been more astonished when he was asked by the chief captain: "Art thou not then the Egyptian which before these days stirred up to sedition and led out unto the wilderness the four thousand men that were murderers?" than was Mr. Zahn at this question.

But this was not enough! The priest knew further that these five hundred men were concealed in the neighbourhood, and he had certain information that these same men were led by Mr. Zahn himself and that it was intended to make an inroad on Pak-kong that night in order to perpetrate the hidious crimes which they had already concocted. Mr. Zahn on hearing this story, so ingenious and complete a turning upside down of the real state of things, might well, if his hands had not been bound, have used them to rub his own eyes and so convince himself that he was not dreaming. Under the circumstances, however, he could only express his astonishment in words, telling the priest that he, Mr. Zahn, neither went to Canton,

nor was authorized by the German Consul to play the part of a captain of robbers, and that the thought of making a hostile inroad upon a peaceful village like Pak-kong, in order to murder a Catholic priest or Chinese Catholics or rob, never entered his mind. Though the priest seemed a little put out of countenance, upon hearing Mr. Zahn defend himself, his face resumed its scornful expression as soon as he heard the surrounding Chinese telling him that Mr. Zahn was an impudent liar, who was not worth listening to. Finally he asked his prisoner whether he would promise to disband his followers and prevent them from attacking his, the French priest's, people; then he would loose him from his chains. Mr. Zahn told him that he could not do this since the band of robbers spoken of was purely imaginary.

After a little while Mr. Zahn was released from his fetters. The priest gave him, instead of his own wholly tattered, blood-stained garments, a suit of Chinese clothes. He was also desirous to get some food for Mr. Zahn and his companion, but said that he would cause him to be fettered again if the attack he spoke of was carried into effect. The terror of the priest, who seemed to really believe Mr. Zahn to be a captain of robbers, seemed almost contemptible to his prisoner. Since he seemed to be not more than about twenty-five years old, Mr. Zahn excused him for not knowing that the weapons of Protestant missions were not swords, pistols or cannon balls, of which last he saw one lying in the chapel! No doubt it was merely a means of self-defence, as were also the gun and sword with which this priest was armed! The Chinese who spoke to him on bended knees had filled his mind with these evil stories, and he in child-like innocence believed all they said! They also accused Mr. Zahn of having severely wounded two men at the time of his arrest. The priest was foolish enough to believe this also. He ordered Mr. Zahn to pay an indemnity, but finding that all his money had been stolen, he commanded him to write a letter to Dr. Kuhne at Tung-kun and to ask that \$20 be paid! Mr. Zahn did as he was bidden, in order to get his people at Tung-kun informed of his whereabouts and his helpless condition. Afterwards he examined the two persons reported as hurt, and ascertained that they suffered from old wounds, certainly not caused by any kicks administered by him. When he invited them to bring these two sufferers to our hospital at Tung-kun, where they would be treated by our doctor, Mr. Zahn received the answer that this was impracticable. He was not told why.

Meanwhile the night drew on. No evening prayers were held as is the practice in Protestant chapels. The fierce-looking men with their arms, squatting on the floor, the remnants of the beasts

butchered *en masse* and the sentries set on watch here and there all reminded Mr. Zahn of a den of robbers rather than of a Christian chapel. Before he went to rest the priest examined the sentries and asked: "All ready"?

Mr. Zahn was directed to sleep on a Chinese bed, while his fellow-sufferer had to spend the whole night on a stool, with a heavy chain around his neck. A sentry was posted at Mr. Zahn's side, with strict orders to kill him as soon as the "Protestant robbers" came in sight.

What else happened that evening—the conversation between the priest and his prisoner, the diabolical calumnies alleged by the Chinese against Mr. Zahn (the priest himself did not blush to allege in the presence of these villains that the Protestant church was an institution full of immorality and obscenity)—of these we will say no more.

The next morning was Sunday. The priest who seemed to be in more complete possession of his senses than he was on the night before, became distinctly more friendly. He asked his prisoner how he slept, and what he wanted to eat. Finally he told him that he was at liberty to go home, but that his companion, who, he said was a most pestilent fellow, was to stay in bonds. It was not until Mr. Zahn emphatically declared that he would not leave the place without his companion, that the latter also was unfettered and allowed to go where he liked. Sunday evening both arrived completely exhausted at Tung-kun, where the whole community was in a state of alarm at the frightful reports that were current, and full of anxiety for Mr. Zahn's safety.

Père Julien remained three days longer at Pak-kong and did not move a finger to hinder his people from taking away the entire harvest, not only of Pak-kong, but also of the adjacent village fields. The houses of the Protestant converts and inquirers have been completely sacked, even partly burnt down. The damage caused by this outrageous attack and robbery amounts to thousands of dollars.

Before I proceed to say something about the settlement of the imbroglio, of which I have now given a particular and true account, I take occasion to inquire briefly into the possible reasons which have led Père Julien to conduct himself more like a captain of robbers than a priest.

I must, however, premise that owing to the never ending troubles with the Catholics, Mr. Rieke, another missionary of our Mission, and I had a conference at Canton last year with three Catholic priests in the presence of the French and German Consuls, in order to find some *modus vivendi*. We attained to something like

an agreement. Stipulations had been drawn up by us, which met the approbation of both Consuls, and partly also of the priests.

One of these stipulations runs thus: "Whenever Catholics get at variance with heathen, Protestants shall abstain from interference, and *vice versa*."

Now it must be conceded that Mr. Zahn, in his dealings with the people of Pak-kong, had little regard to this clause. He knew them to be wronged by the Catholics in a most cruel way, and thought himself entitled at least to espouse their cause to the extent of allowing them to enroll their names in his books, and he even baptized a few of them. In this he was no doubt wrong, and I do not defend him, though I think it pardonable in the case of a young and ardent missionary, whose heart cannot but burn with anger. Then he sees what takes place daily under the cloak of religion. Mr. Zahn has suffered for his precipitation, for he knows by sad experience what view a French priest takes of his calling and how he practises it.*

It remains for me to give an account of the settlement of this case. It goes without saying that the German Consul as soon as he got a full report of the affair, did his utmost to get justice done to Mr. Zahn. He arranged a meeting at the German consulate between Père Julien and Mr. Zahn, in which he himself with the French Consul took part. It must also be said that the French Consul, after getting full proof of the guilt of his client, showed us much consideration.

It was not to be expected that Mr. Julien would at once plead guilty. Though he played his rôle at Pak-kong so unblushingly, he was not quite himself when confronted with Mr. Zahn in the presence of his Consul and the representative of Germany. His attempts to hush up and to deny the facts were disproved step by step. When he at last saw himself driven into a corner, he had recourse to an expedient so absurd and at the same time so significant, as showing the means to which the Catholics resort against us, that I cannot refrain from communicating it for the amusement of the readers of the RECORDER. Mr. Julien produced a flag with the German colours, bearing the inscription: Tai Tak-kwok Lai Yin-ni Fuk Yam-tong—chapel of the Rhenish Missionary Society of Germany! This flag had been, so Mr. Julien said, in the possession of Mr. Zahn

* In his memorial presented to the governor, the magistrate of Tsang-shing relates an interview he had with Mr. Julien at Pak-kong. To his face he blamed him for his behaviour, asking him why he allowed his people to rob and to remove property belonging to other people, rendering thereby men and women of several families homeless and destitute; surely, he said, this is not admonishing people to practise good. On which the teacher had only evasive and empty words, 問其何以縱令教民任意搬搶以致各家男婦流離失所殊不似勸人為善所為該教士一味支吾掩飾。

when he was seen by the Chinese marching with flying colours at the head of the gang of robbers! Alas! this barefaced lie which out-heroded Herod, proved a forlorn hope. The flag produced was spick and span new, bought and manufactured at the City of Rams (Canton). There was not even method in this bit of madness, for the manufacturers of this unfortunate flag had not even been at the pains to show by the seams that their handiwork had not been in use at all! Mr. Julien had nothing left to him except to confess that the flag had been procured and manufactured at Canton!

To be brief, after a consultation between the two Consuls, it was agreed upon:—

1. That Mr. Julien should apologize in the presence of the Consuls and Mr. Zahn for his misconduct, which he did, after having also confessed that he himself was the person who led his party to attack and ransack Pak-kong by night.

2. That the French mission should pay \$50 to Mr. Zahn as an indemnity and further return the stolen watch and other property belonging to him.

3. That Mr. Julien should be transferred to another sphere of labour.

4. That the robbers should be dealt with according to Chinese law; both Consuls jointly placing the whole affair in the hands of the Chinese authorities with a written undertaking not to influence them in any way.

Since these terms were agreed upon six weeks have elapsed. We are entitled to ask, what has been done in the meantime? Has the agreement been carried into effect? Has punishment been meted out to the transgressors of the law?

Except the humiliating apology of Mr. Julien and the payment of fifty Mexican dollars, not much has been accomplished. According to a communication received by the German Consul from the French bishop at Canton, Mr. Julien has been transferred to another place far from Pak-kong, and has been replaced there by a prudent and circumspect priest. But what about the punishment of the robbers? The governor of Canton has asked the magistrate of Tsang-shing to investigate the case and to deal with the robbers according to the law. In his reply to the governor, of which I obtained a copy through the German Consul, the magistrate of Tsang-shing, with whom we have no relations at all, confirms the truth of the whole story as I have told above, adding that the Catholic Christians of Pak-kong and neighbourhood are known to be lawless people, always bent on mischief. He even goes so far as to call their teacher (a Chinese) "a chief of evil doers, an originator of

calamities.”* “The Protestant Christians of that district,” he goes on to say, “were, so far as he knew them, a law-abiding people, mostly consisting of farmers and shopkeepers, not daring to cause disturbances or to act wrongly.”†

Nevertheless the Chinese government remains inactive. The evil doers escape unpunished. More than that; they are allowed to pursue their nefarious activities. No one dares to attack them, because they are screened under “the protecting banner” of the church, or rather of France.

In his memorial presented to the governor, the magistrate mentions the fact that most of the evil doers being Tung-kun people, belong to the jurisdiction of his colleague, the magistrate of Tung-kun. This man knows the individual names of the evil doers and could deal with them one by one. He has been ordered by the governor and entreated by Mr. Zahn to arrest them. All in vain. He would be the last to do it, since he himself, though a heathen, is so entirely in the hands of the Catholics. His secretary, by whose help he obtained part of the money to buy his post, is a “Catholic.” Some time ago this man was guilty of embezzlement as a lottery office keeper in Canton. Prosecuted by the governor, he fled to the Catholics, and was accepted by them. Now he is, as I have said, secretary to the Tung-kun magistrate, and carries out his exactions “under the banner” of the church. Part of the gentry of Tung-kun applied the other day to the governor at Canton to put this man on his trial as a prisoner. All in vain. Screened by the church he is unassailable, though he has been, and still is, one of the vilest of characters. Since this man is known to be acting in concert with some of the inmates of the Catholic chapel at Tung-kun, it is not to be wondered at that the magistrate dares to remain inactive; but I hope the last word has not yet been spoken. Though we are obliged to put upon ourselves some kind of restriction on account of the undesired rapprochement between Germany and France, we trust that power enough is left in the hands of our Consul to insist that the terms agreed upon shall be carried out effectively, the more so since the French Consul has given him the explicit assurance that the engagements entered into shall be fulfilled.

* 罪魁禍首。

† 白江福音教民或開店營生或庸功爲業大都安分未敢滋事爲非。

The Tao Teh King. An Appreciation.

BY C. SPURGEON MEDHURST.

"Growth is the only form of life," THOS. SCOTT.

ANTIQUITY has handed down few more precious fragments, few works which more surely touch the deepest instincts of the human heart, than this little classic. Not a third of the size of the smallest of our four gospels, and written in the first place not for the public eye but for the information of a private friend, it has since been edited and expounded by a company of Chinese and Japanese commentators numbering nearly seventy, three at least of whom sat upon the dragon throne and wore the Imperial yellow. Ching Ti (B. C. 156-143) issued an edict commanding that Lao Tze "should be learned and recited at court and throughout the country." (See Legge's Introduction to the Texts of Taoism. Sacred Books of the East series.)

Nor is it the Orient alone whom The Tao Teh King has interested. Western scholars have many times translated it, while the articles that have been penned in European languages in exposition or in criticism of its doctrines would, if collected, form a not inconsiderable volume. Devoted to the cause of peace, and eloquently warring against war, the most bitter controversies have been waged over its pages, both in China and elsewhere.

Partly to gratify my own deep interest in Lao Tze—or, to give him his more correct title, Lao Tan,—and partly because I wish to arouse a more general interest in this ancient text among my fellow-missionaries, I venture to add yet another to the many essays which the Tao Teh King has already called forth and to enter on a sympathetic investigation of the efforts of one of the most thoughtful of Chinese to discover the secret of life. The book can never be out of date, for it is full of "perennial human interest" that attaches to the search of a blind soul for God. Lao Tze's work is not therefore a writing to be worried through, laid by on the library shelf and afterwards pointed out as one of the classics we have read. It should rather be regarded as a manual of devotion, a book into which we may often dip with profit, for although I have described Lao Tan as a "blind soul," there is no hesitation, no fumbling, no stumbling in his search. He knows his goal, and goes straight towards it.

Opinions as to the worth of the Book.

The Tao Teh King is not a conventional work. Our author indeed, at the very commencement of his treatise, warns off triflers by explicitly stating that his Tao is inexpressible, and that mysticism

is the essence of his revelation, while towards the end of the book he says: "Speech has its clue. Actions have their motives, and it is because a man knows not the clue, that he fails to understand my word." (Chapter 70.)*

His style is archaic. Sometimes so abrupt and terse as to be almost unintelligible, and "then again," says Prof. Gabelentz, "it is diffuse, yea diffuse even in repetitions, often throwing a veil over the methodic progress of thought, yet never denying its sequence altogether." The book appears to have been written hurriedly by a man who was fluent because thoroughly familiar with his topic, and is in this way an indirect confirmation of the statement made by Sze Ma-ch'ien, the Herodotus of China (born about 163 and died about 85 B. C.), that Lao wrote his little book at the frontier after he had decided to retire from the world. It may be that the work is no more than a record written from memory of Lao's conversation with his friend the Custom House officer, with whom he appears to have lingered a few weeks before walking off into the unknown. In any case there can be little doubt that in the Tao Teh King we have Lao Tze's genuine opinions. Chinese scholars have never disputed the authenticity of the work, nor, with the exception of Prof. H. A. Giles and Mr. T. W. Kingsmill, have European sinologues. Literal quotations from the classic are so frequent in subsequent Taoist works that "they verify more than two-thirds of the whole Tao Teh King." Prof. Legge says: "I do not know of any other book of so ancient a date as the Tao Teh King, of which the authenticity and origin of the Chinese text can claim to be so well substantiated."

Dr. Paul Carus, the latest exponent of our author, somewhat extravagantly says that "Lao Tze was one of the greatest men that ever trod the earth." There can, however, be no doubt that he must be allowed to take high rank among earth's nobility.

Lao had no intention of founding a religious sect. His tract is political rather than religious. Confucius, though an ardent politician, carefully refrained from political discussions as being an infringement of the legal rights of constitutional authority, but Lao Tze, being a government official (he was "custodian of the archives" of the State of Chen), aimed in his own way at teaching the art of government. This gives an added emphasis to the testimony of Victor Von Strauss, who says that Lao Tze's work contains "a grasp of thought, a height of contemplation, a purity of conception in the things of God, such as we seek in vain anywhere in pre-Christian time, except in the Jewish Scriptures."

* 言有宗事有君夫唯無知是以不我知

"The plan of the Tao Teh King," says Dr. Edkins, "is to begin with the absolute and to unfold in obscure language, so as to do something to teach in broad outlines and with a few touches the mystery of the universe." "He is," says the Dr., "the greatest of Chinese philosophers." (*Vide* "Ancient Symbolism," by J. Edkins, D.D.)

Rev. John Chalmers, A.M., D.D., shows in his introduction to his translation of Lao Tze's work how the philosopher "penetrated about as deeply into the mystery of the universe as the famous German metaphysician" Schelling, while M. Abel-Rémusat contends that the doctrines commonly attributed to Pythagoras, Plato, and their disciples, are to be found in Lao Tze.

Georg von der Gabelentz, Professor of Eastern Asiatic Languages at the University of Leipzig, describes the Tao Teh King as "one of the most eminent masterpieces of Chinese literature, one of the profoundest philosophical books the world has ever produced, and one the authenticity of which has been least contested in his fatherland and even in the circle of European sinologues." A work so commended is surely worthy the attention and consideration of all who are interested in the regeneration of China, for we can only influence the Chinese in proportion as we understand their deepest thought.

At about the time when Lao Tze lived a wave of spiritual enlightenment appears to have swept over the world. Especially in Asia was there a general movement towards higher and clearer thought. In Hindostan and in Persia, as well as in China, religious revolutions were in progress. The exact date of Lao's birth, like most of the facts of his life, is shrouded in obscurity, but most generally received opinion is that he first saw the light during the early part of the sixth century before Christ. Dr. Ernest Faber alone gives an earlier date. Confucius was born 550 B. C., Pythagoras forty of fifty years earlier. Thales, the first of the seven wise men of Greece, was born in 639 or 636 B. C., and two or three years later Solon. The reformation in Iran, or ancient Persia, connected with the name of Zoroaster or Zerduscht, was probably contemporaneous. Buddha arose in India a little later, and the Hebrew prophets of the captivity enriched the same age.

Dr. Carus says that Count Tolstoi informed him that he at one time contemplated making a Russian translation of the Tao Teh King. It is a pity he failed to carry out this intention, for Lao Tze's message of tranquillity, self-control, consideration for others, and humility, was never more needed by a perplexed and jaded world. Some idea of the nature of its influence, and of the need there is for such a work in a country like Russia, may be gathered from the fact that though containing little more than five thousand words, the Tao

Teh King employs eight different terms to express what we mean by "rest."*

The Tao Teh King and the Bible.

All divisions disappear in the higher regions of thought, and Lao Tze's doctrine may be styled the Vedântism of China. Neither so abstruse, nor so metaphysical as that religious philosophy, as the Chinese are less given to speculative thought than the Hindoos, it nevertheless brings the same peace to its adherents—foreshadowings of that divine rest which Jesus Christ gives to all who receive Him. Lao teaches that thought is more powerful than speech, meditation more potent than action, humility a readier means to fulfil the wishes of even the ambitious than strife, and one rises from a prolonged perusal of his pages with a delightful sense of refreshment and an uncomfortable suspicion that many of the necessitious(?) works of our nineteenth century civilization are impertinences, while such Scriptures as the following are recalled to mind: "Set your mind on things that are above, not on things that are on the earth." "Blessed are the meek, for they shall inherit the earth." "Seek ye first His kingdom and His righteousness; and all these things shall be added unto you." "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." Occasionally Lao Tze's utterances remind us irresistibly of some passage in the gospels, *e.g.*, "Let your Tao be deep and use it, and see that it does not overflow."† In the gospels we read, "Take heed that ye do not your righteousness before men, to be seen of them." Again, "Requite hatred with goodness,"‡ says Lao Tze in the 63rd chapter of his manual, words all but identical with the command of Jesus, "Love your enemies, do good to them that hate you." A passage in chapter 45, "He who regards his greatest achievements as unattained, may employ himself without decay. He who regards his greatest fullness as emptiness, may employ himself without exhaustion,"§ is a comment on our Lord's words, "When ye shall have done all the things that are commanded you, say we are unprofitable servants; we have done that which it was our duty to do."

These selections have been made at random. They might easily be multiplied, and it would be a good object lesson for our Chinese brethren if some careful reader were to select all the passages in the Tao Teh King which illustrate Christian truth and print them with the Scriptures they illustrate.

* 恬淡, 靜, 安, 平, 泰, 湛, 寂, 燕處.

† Chapter 4. 道冲而用之或不盈.

‡ 報怨以德.

§ 大成若缺其用不弊大盈若冲其用不窮.

Translations, etc.

Prof. Legge has called attention to the fact that the Hsi-an tablet in Shensi, shows that the Nestorian missionaries, by whom Christianity was introduced to China in the seventh century, were as familiar with the Taoist as the Confucian classics, but the first translation of the Tao Teh King was made by some of the early missionaries of the Roman Catholic church, who entered China towards the end of the sixteenth century. The version was executed in Latin; by whom is not known. "It is," says Legge, "of little value." Its object was to show that "the mysteries of the Most Holy Trinity and of the Incarnate God were anciently known to the Chinese nation." These fathers imagined they discovered the name "Jehovah" in the fourteenth chapter of Lao's work.

In 1842 M. Stanislas Julien published a translation in French. This work, a fine monument of Chinese scholarship, is more or less a protest against M. Abel-Rémusat's "*Mémoire sur la vie et les opinions de Lao Tseu.*" M. Rémusat was M. Julien's predecessor in the chair of Chinese established in Paris. Although Prof. Legge thinks that he was unaware of the Latin version of the Tao Teh King, he also found, or rather thought he found, traces of the Trinity in Lao Tze, and it was to correct this opinion that M. Julien published his great work. (See also Cardinal Wiseman's "*Lectures on Science and Revealed Religion,*" pp. 424-427, on this topic).

Rev. John Chalmers, D.D., working independently on the Chinese, but using M. Julien's translation as a guide, was the first to render the Tao Teh King into English. This translation, published in 1868, is unfortunately out of print. Though in need of some revision, it has never been superseded.

No less than three translations of Lao Tze appeared in 1870; two in Germany and one in England. Of these the most important is the translation by Victor von Strauss. The other German translation was by Reinhold von Plänckner, and the English work entitled "*Lao Tze, a Study in Chinese Philosophy*" was edited by Mr. T. Watters. Mr. Watters, like Balfour, translated Tao by Nature.

Mr. F. H. Balfour's translation, published in Shanghai and London in 1884, is *sui generis*, as he chose to follow the commentary of Lü Tsu, who did not live until the eighth century. Consequently his renderings often differ widely from those of other workers in the same field. Although Mr. Balfour has adopted a slightly different text from that followed by Chalmers, Legge, and others, his work affords an instructive study in the intricacies and uncertainties of Wên-li, and occasionally sheds much light on passages which other translators have left hopelessly obscure.

Cardinal Wiseman in his "Lectures on Science and Revealed Religion," refers to Klaproth's "Mémoire sur l'Origine et la Propagation de la Doctrine du Tao." The book was a contribution to the question started by M. Rémusat concerning the name "Jehovah" in Lao Tze's writing.

Mr. W. R. Old published in San Francisco a pamphlet on the subject, but for the student missionary perhaps the most useful work is Dr. Paul Carus's edition of the Tao Teh King, published last year (1898) by the Open Court Publishing Co., Chicago. Tastefully gotten up, it contains, in addition to the full text, a transliteration of the whole, with full grammatical and explanatory notes. The scholarly introductions, with the other special features I have mentioned, and a complete index, make this edition of Lao's work the best that has yet seen the light. The translation is spirited, and in many places reproduces better than any other the rythmn of the original, but it is in many places open to grave criticism, and is not likely to supplant some others that were already in existence before its publication. Should Dr. Carus's work ever pass into a second edition—and its merits make it eminently worthy of this success—it is to be hoped that the learned author will omit his note to chapter 70 (pp. 318-319). It would be very easy to show that it is a misreading of the Chinese text which has prompted this long note, and that Lao did *not*, in the passage under consideration, personify the Tao. Moreover, it is a gross literary blunder for the Dr. to have introduced his ideas of God into this place at all. They have nothing to do with the subject, and mar his work. I express no opinion either for or against the views in question, but record my protest against this introduction of a knotty theological point into notes supposed to be explanatory of the Tao Teh King. If Dr. Carus has any sense of humour he will expunge this passage, evidently suggested by a strong *odium theologicum*, from future editions of his work.

Volume XXXIX of "The Sacred Books of the East," edited by Prof. Max Müller, contains translations of the Tao Teh King and the writings of Kuang Tze, by James Legge. Prof. Legge has not been as successful with Lao Tze as he was with the Confucian texts, and Carus is justified in his assertion that it "is no great improvement on Chalmer's translation; on the contrary, it is in several respects disappointing. With its many additions in parenthesis, it makes the impression of being quite literal, while in fact it is a loose rendering of the original."

Major General G. G. Alexander has likewise published a paraphrase of the Tao Teh King in English. His "main contention is, translate the word Tao by God."

That the record may be complete it should be mentioned that in 1883 Prof. Legge published an essay on "The Tao Teh King" in the *British Quarterly Review*, and in 1885 C. de Harlez published in Brussels a pamphlet entitled "Lao Tze."

The student will find in *The China Review* for 1886 (vol. XIV.) some hundred odd passages from the Tao Teh King, selected and translated by Prof. H. A. Giles, of Cambridge University, and in the same *Review* for January and February, 1888, a reply to Mr. Giles by Prof. Legge. Mr. Giles's object in making the selection was to show that but a very small portion of the Tao Teh King was the actual production of Lao Tze's brain.

Rev. P. J. MacLagan, D.D., has recently completed an independent rendering of Lao Tze in this *Review*, and there are other valuable essays in the back numbers of that repository of learning which will repay for the trouble of unearthing and reading.

One or two less important articles may be found in the records of the North China Branch of the R. A. S. and further elucidations of the subject in vols. 1, 2, 4, 15, 17 and 18 of the CHINESE RECORDER.

Hardwicke's "Christ and Other Masters," also deserves mention in this connection, as the archdeacon was the first English writer to give the English public a description of Taoism.

Under the circumstances the average Chinese missionary ought to be more familiar than he is with the thoughts of Lao Tze. He may supply a lesser number of quotable phrases than the Four Books and the Five Classics, but he is *the least racial and most universal writer China has ever produced*. A study of him, even in English, will materially add to any man's equipment, though no translation can convey a true conception of the original.

Lao Tze and Confucius.

For a time at least Lao Tze and Confucius were contemporaries. The latter, an eager politician, took his full share in the mental strife of his day, but the former is a shadowy force, a mere echo of a voice from the long distant past, whom the rôle of recluse suited better than that of preacher. The short tract which tradition has attributed to him is all that we know of his aspirations, disappointments or ambitions. Left by him unnamed it was doubtless copied and circulated without his knowledge. Its modern name, "Tao Teh King," or "Canonical Classic Book of Tao and Virtue," was not given to it until the Sung dynasty (960-1206 A D). When or where he died no one knows.

While Confucius trimmed and edited the ancient texts so as to bring them into accord with his own political predilections, and

wrote the Annals of Lu as a warning to bad rulers, Lao Tze's Tao Teh King is almost destitute of historical references and without a proper name. Now and then he quotes from some ancient "sentence-makers" (古之善爲士者), but makes no attempt to imitate Confucius and edit and preserve the current "rhymed proverbs and wise saws" in use among the Taoists before his time. We can only guess what they were like from Lao Tze's description of them in his fifteenth chapter and the few quotations which occur in his booklet. The world is probably no poorer because of their loss. Confucius, had his sympathies been with Taoism, would have caused all succeeding generations to have admired their wisdom. Such work was quite foreign to the genius of Lao Tze.

Than these two there could hardly be a greater contrast. They represent the opposites of contemplation and activity, night and day. Yet, though standing at the antipodes, they supplement one another as the Old and New Testaments supplement each other in our beloved Bible. Lao Tze, with his inimitable Tao, standing for the Old Testament, with its matchless discourses on God; and Confucius, with his ethical sermonettes, standing for the New Testament, with its tenderly beautiful descriptions of what man's relation should be to man. China might have written a different history had the teachings of the two schools been harmonized, as they might have been, and had Lao Tze, with Confucius, received the equal attention and honor which was his due. Had Confucianism and Taoism retained their pristine purity, remained uncontaminated, and been permitted to shed their light unhindered, China might have been saved. She would have avoided her unbendable artificialism, belief in a future life might have borne its own fruit, and the religious emotions would not have been so absolutely ignored as they are by the average Chinaman of to-day. It is noteworthy that China's choicer spirits—those who, longing for a higher ideal than that taught in the government schools, have established a number of sects or coteries, in which are taught the ethics of Confucianism and the mysticism of Lao Tze—and like-minded thinkers mingled in varying proportions according to the idiosyncrasies or spiritual attainments of their founders. The members of these select bodies, conscious that they have made some forward movement in morals and philosophy, are unfortunately too often proportionately self-conceited. It is therefore always difficult and sometimes impossible to lead them to accept the Lord Jesus as their Master and Saviour, but it is nevertheless from among these self-same truth-seekers that missionaries may hope to find their finest converts.

Lao Tze, Confucius, and Christ.

No genuine Taoist exists to-day, and the Confucian substitutes conduct for character, mistakes manners for morals, but there was something divine in the way that the founders of these two systems realized that the true life is a result dependent on inward activity, and that no temporal gain can compensate for moral loss. By their lives they pressed home the question, "What shall it profit a man if he gain the whole world and lose his own soul?" Yet they failed, dismally failed; and in their own interests, no less than in the interests of that universal religion, which is rapidly supplanting them and all similar provincial systems, we must ask why?

I note first, that we search in vain through the writings of these two great leaders of Chinese thought for any subjective treatment of morality, anything corresponding to the Christian concept of conscience or sin. For them there would have been no meaning in Kant's celebrated saying that "two things filled his mind with admiration and awe—the starry heavens above and the moral law within." The literature of early Egypt, and the writings of Homer, show the same lack, but to the credit of our Chinese authors be it said they teach that man can only live a complete life, enjoy liberty of soul and freedom from sensuous desires through a true insight into the nature of things. This is the closest that they approximate to the Christian standard of an inner moral interpreter of right and wrong. They failed to perceive that the result of that which enters through the medium of the intellect, depends entirely on what is already there. Given pre-existing qualities leading towards righteousness, meditation on the abstract, and the study of propriety, may do much toward leading the student to a higher and better life, but what of those to whom wholesome meditation and study are impossible? Lao Tze and Confucius failed, as have others also, because they overlooked the factor of sin. Having no true view of man's need they failed to see that something more than mere intellectual enlightenment is essential for salvation, viz., a rectification of the will, because it is not ignorance so much as wilful disobedience that is the root of the present disorder. What the old Puritans expressively called "law-work" is as necessary for the devout lovers of Lao Tze as for the rationalistic followers of Confucius. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

I have first dealt with that which is most important. What follows, if equally significant, is less vital. Look at the immense gulf which exists between Paganism and Christianity as shown in the way their leaders meet sorrow and disappointment. Lao Tze

and Confucius understood the secret of detachment from self, yet each met defeat with defiance, not delight. Under the shadow of the cross Jesus exultantly cried, "I have a baptism to be baptized with, and how am I straitened until it be accomplished?" Paul, ending in a dungeon a busy life spent in the service of others, wrote: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me in that day." Compare the swan song of Confucius. Prof. Legge tells us that on the morning of his death he arose early, "and with his hands behind his back, dragging his staff, he moved about his door, crooning over

The great mountain must crumble;
The strong beam must break;
And the wise man wither away like a plant."

His last words were: "No intelligent monarch arises; there is no one in the empire that will make me his master. My time has come to die." Lao Tze likewise, notwithstanding his noble philosophy, which may be summed up in two lines from Schiller,

"In the heart's holy stillness only beams
The shrine of refuge from life's stormy throne"

could not avoid deep depression at the failure of the world to appreciate his worth. "Forlorn am I," he murmurs, "so forlorn. It appears that I have no place whither I may return home."* With more to the same effect. Ruskin well explains the difference which we here see. "Whatever virtue the pagan possessed was rooted in pride and fruited with sorrow but the Christian virtue is rooted in self-debasement and strengthened under suffering by gladness and hope." That is just it; the Pagan always suffers keenly because he does not know "gladness and hope."

In so far as Lao Tze's teachings summed up in the words 道, 無爲, 無欲, made for self-sacrifice in opposition to self-assertion, they were Christian; but in so far as they lead to contempt of life or to extinction of will, they were opposed to the spirit of Christ, which means perfect mental and spiritual health combined with a "passion for human service."

Present Day Taoism.

Without stirring memories of its founder, without a canon of Scripture, such as the Confucianists could appeal to, without the guidance of an enthusiastic living leader, Taoism, which dealt almost exclusively in concepts, and said comparatively little about

* Chapter 20. 乘乘兮若無所歸

conduct, rapidly degenerated. Chuang Tze and other Taoists have expanded the lofty sentiments of their Master, but the more subtle and refined elements of his system were gradually lost sight of, and after the introduction of Buddhism into China when, in imitation of the new arrival, Taoists organized themselves into a religious denomination with temples, priests, and ceremonies, Lao Tze's ideas were speedily buried beneath a heap of cabalistic nonsense. Priestcraft and spirituality can never live together. One or the other must always go, and from the day when Taoism became an affair of the priests, the simplicity of Lao Tze's system vanished for ever. Its name is the only link the Taoism of to-day has with Lao Tze's Tao. The most attractive thing in the modern jumble which masquerades under his name, is the portrait of Lao Tze which tradition has preserved for us. The old man is pictured with a long white beard, a pleasant face and penetrating eyes, riding an ox and claspings to his breast a manuscript of his only book. A very different person from the interior man with a cold, calm exterior that a perusal of his writing conjures in our mind.

It must, however, be admitted that Lao Tze is himself partly to blame for the superstitious search for the elixir vitæ, which is the main feature of present day Taoism. It is unfortunate that he so exclusively confined himself to mere *obiter dicta*, leaving others to interpret his sayings as they might. He is especially obscure whenever he attempts to deal at any length with immortality. Such passages as chapter 50, in which Lao Tze boldly claims to be able to become immune from the attacks of the rhinoceros, the tiger, or soldiers, are inexcusable. We may well think with Chalmers that our author is "trifling," or ask with Legge if he is not "indulging the play of his poetic fancy?" But I am loth to believe that such a man as Lao Tze deliberately trifled, or that he wrote that for which he saw no foundation in fact. I would ask therefore if there is not a profound philosophy underlying Lao Tze's extraordinary statements, a philosophy which explains the like miraculous element in Christianity, and which modern science is bringing to the light.

It is now an admitted fact that mind can converse with mind at any distance without the use of visible means of communication, and that the physical body can be healed, helped, hurt or even killed by the action of the mind. Lao Tze's extravagant claims for his Tao which have so greatly puzzled scholars and prevented them from fully appreciating his work, are, when we make allowance for his love of striking paradox, and his Eastern methods of speech, not one whit more extravagant than the claims of the Christian scientists and mental healers who are making such rapid strides in the United States and elsewhere. I no more believe in Christian

science, falsely so called, than I believe in Taoism—I have less faith in Mrs. Eddy than I have in Lao Tze—but without accepting the philosophy of Christian science, it must be admitted that its disciples frequently work apparent miracles which cannot readily be explained. On the other hand, they sometimes signally fail; why, it is not my present business to enquire; but what I wish to make very clear is that mind has an almost unlimited power over matter, and that this is the key to very much in the latter part of the Tao Teh King which has hitherto been regarded as inexplicable. Lao Tze anticipated by 2,500 years what we are to-day only beginning to learn.

I end my appreciation with a paragraph from Rāmākrishna, a Hindoo sage of the last generation, whose life Prof. Max Muller has recently published. It is a concise summary of Lao Tze's creed. "Instead of preaching to others, if one worships God all that time, that is enough preaching. He who strives to make himself free is the real preacher. Hundreds come to him from all sides, no one knows whence, to him who is free, and are taught. When the flower opens, the bees come from all sides, uninvited and unasked." This principle is also thoroughly Confucian. "Tsze Loo asked what constituted the superior man. The Master said, 'The cultivation of himself in reverential carefulness.' 'And is this all?' said Tsze Loo. 'He cultivates himself so as to give rest to others,' was the reply. 'And is this all?' again asked Tsze Loo. The Master said: 'He cultivates himself so as to give rest to all the people; even Yaou and Shun were still solicitous about this." (*Vide Legge's Classics. Confucian Analects, XIV 45.*)

N. B.—For the Confucian orthodox opinion of Lao Tze and his teaching those interested in the subject may consult the well known 古文韓愈原道. The other side, showing how Lao Tze's teaching may be reconciled with those of Confucius and his school, is fully set forth in 道德經本義 by 董德寧.

In Memoriam.

MRS. J. B. THOMPSON.

The Shansi Mission of the American Board has again been called to mourn the loss of a beloved member of its little band by the death of Mrs. J. B. Thompson, *née* Miss D'Etta T. Hewett, which occurred August 23rd at her late home in Rên-ts'un, Shansi. A little daughter was born July 3rd, and though Mrs. Thompson seemed quite frail she was thought by those attending her to be doing well, and began to get around. On August 19th she was attacked by what proved to be inflammation of the bowels, which in a day or two developed into peritonitis, and this terminated her life as above stated.

The deceased was born in New York State November 1st, 1863. Her father died while she was quite young, and the family, after moving several times, finally settled in Minnesota. D'Etta thirsted for knowledge, and early determined to get an education if possible. Notwithstanding many difficulties, which would have discouraged a less resolute spirit, she attended school in various places, graduating from the high school of Minneapolis, Minnesota.

After teaching for a time to obtain funds to start with, she entered the classical course of Oberlin College, from which she was graduated with a good standing as a scholar in 1888, supporting herself by work and teaching during her entire course. She was known by her class-mates and friends as an earnest, independent and persevering student. Miss Hewett was converted quite young, and during her course at Oberlin, sat under the earnest, effective preaching of the late Dr. James Brand, pastor of the First Church in that city. She greatly admired Dr. Brand; and his earnest, fearless and practical application of spiritual truth, deeply impressed her and had much to do no doubt with her own spiritual life and experiences. During these years she became deeply interested in foreign missionary work, and decided to devote her life to China, mainly through the influence of Mr. and Mrs. Stimson, formerly of this Mission, who were then home on furlough. She was first designated to Peking, owing to a pressing need just then for a young lady worker in that field, but later she asked to be transferred to the Shansi mission, giving as her reason that others could easily be found to take up the work in Peking, but comparatively few wanted to come to this more distant and difficult field. She reached here November, 1890, and was for some months in the home of the writer, and impressed us all with her genuine and sterling character and her desire to make the most of her life. She finally settled in Fen-chou-fu and began work in connection with that station.

In October, 1892, she was married to Rev. J. B. Thompson, of the Rên-ts'un station, where she lived, with the exception of a furlough home, till the time of her death. She was greatly interested in her work for women, and did what she could with her growing family to teach and lead them to Christ, often riding many miles on horse or donkey back to reach their homes and instruct them.

Thus the husband has lost a devoted wife, the little ones a fond and loving mother, her associates a kind and sympathetic friend, and the Mission a faithful and consecrated worker.

She died in the full assurance of faith, and her end was peace. When told she could not live she was not alarmed in the least, but expressed herself as wanting to live if it was God's will, but ready and willing to "depart and be with Christ." Though fully conscious to the last, and able to give minute directions as to the disposal of her children and personal effects and to send farewells to her friends, she died without a murmur or regret, wholly trusting in the Redeemer, with whom she had walked since girlhood.

Though removed from her place and work here, and seemingly cut off in the midst of her days, it was not a wasted or unfinished life, for she was "like as a shock of corn cometh in its season" and ready to be gathered in at the harvest. In the spring Mrs. Thompson was afflicted by the death of her mother and a sweet child of her own, twenty-one months old, and though these were heavy trials, she bore them with a submission and Christian fortitude that was very remarkable and beautiful. It was

observed by one who had been with her all summer and attended her last sickness that it seemed to her during those weeks that Mrs. Thompson was ripening for heaven.

She has gone from us, and the irreparable loss to her family and Mission is, no doubt, her infinite gain, and thus we are comforted. We laid her away in the little foreign cemetery overlooking the city of Tai-yuen-fu, there to await the glad resurrection morn when she will hear the welcome voice saying: "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

D. H. CLAPP.

Shansi Mission, A. B. C. F. M.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

International Institute of China.

THE first meeting held in the new Drill Hall at Shanghai, was one convened on October 6th to hear Rev. Gilbert Reid's report of his efforts in the United States and Europe to awaken interest in the proposed International Institute to be established at Peking.

Mr. John Goodnow, the U. S. Consul-General, presided, and said that they had been watching Mr. Reid's progress in the United States and elsewhere as he attempted to enlist men in co-operation, not to build railways or exploit mines, but in other and better ways to help China, and now they congratulated him on his return and had met to hear his report and offer him their friendly co-operation.

Mr. Reid said he had been away over two years and had been greatly cheered in all his efforts by the recollection of the goodwill of both Chinese and foreign residents of Shanghai. The success of the plan for our International Institute, he said, would depend on the favor and aid of foreign nations and on that of the governing classes of China. Before leaving China he had already secured the formal sanction of eleven princes and ministers at Peking and the informal approval of many other officials, both Chinese and Manchu, besides the unanimous support of the foreign community in China, diplomatic, consular, mercantile and missionary, and subscriptions to the amount of Tls. 20,000, two-thirds of which had come from Chinese. During his absence he had visited ten different countries in the interest of the enterprize, a great part of the time being spent in the United States. The first and last country visited was Japan, but he had spent a few days only there, and so had not had time to

bring the matter properly before the people. Still, Tls. 2,000 had been promised conditionally. During the first part of his stay in the United States he had secured over £3,000 for building, equipment or maintenance, and on his return from Europe last July he found the interest in China greatly increased and had succeeded in organizing a New York committee to raise £1,000 more for one building and £400 in annual subscriptions sufficient to support the members of the Institute from New York. In addition to this the Philadelphia Commercial Museum had promised duplicates of its exhibits, valued at £2,000 to £3,000. Another committee had been organized at San Francisco, and attempts are being made there to raise £3,000 on the Pacific coast for one building in case Germany fails to do this work.

Ten months were spent in England and Scotland. A London committee of twenty-five men was formed, all of whom had had connection with China, and this committee decided to try to raise £3,000 for one building of the Institute. He found a great deal of interest in Chinese affairs exhibited in Great Britain, but the feeling was not so optimistic as could be wished. He had had much assistance from the British press. A visit to Holland had resulted in the organization of a committee in that country, which was especially interested in the exposition part of the plan, and proposed to raise £3,000 for such a building. Failing this, it had been suggested that £1,000 should be raised to build the Wilhelmina Hall in honor of the queen. He had spent but a very brief time in Belgium, but had several very satisfactory conferences with the Minister of Foreign Affairs, upon whose suggestion he will confer further with the Belgian Minister at Peking. But a week was spent in Paris, yet as a result of the visit a committee on which a number of noted men are serving, is endeavoring to raise £3,000 for the library building. Ten days were spent in Germany, where, with the assistance of Dr. Stuebel, formerly German Consul-General at Shanghai, the scheme was brought to the notice of the Imperial Chancellor and of the Emperor. Here, too, a number of distinguished gentlemen had organized themselves into a committee to raise, it was proposed, £3,000 as stated above, for an exposition building, but no action will be taken until it is seen what attitude the Peking government will assume toward the enterprise. Ten days in St. Petersburg resulted in bringing the matter to the attention of the Czar and of a number of influential persons, and it was expected that Russia would assist, if other countries did so. An audience was had of the king of Sweden and promise of assistance secured, provided the work should become thoroughly international. The goodwill of the Danish government was also

promised, and a committee is being formed in Copenhagen to raise £1,000 for a building.

Mr. Reid has shown immense energy and admirable tact in the management of his great work, and has great reason to be encouraged. We hope his plans may be realized. Such an institution as is proposed would be of incalculable benefit, not only to China but to all the countries contributing, inasmuch as it could not fail to awaken deeper interest in the welfare of the Chinese and lessen the international jealousy which at present threatens the disintegration of this vast empire. We are glad to note that Mr. Reid found no evidence that any country was anxious for the dismemberment of China. As the result of his tour he recommended that each country be represented on the council at Peking in proportion to the amount of money contributed, and that the committee of each country appoint the members of the teaching staff from that country. The one difficulty in the way of success, as Mr. Reid pointed out, is the uncertainty of securing such guarantees from the Chinese government as will secure the money invested. In closing, Mr. Reid said: "I am confident that with appropriate favour and co-operation from the Peking government the amount of financial assistance would be 200,000 taels (£30,000) or double what we first planned for. The outlook is not bright, but the need remains. If one has become accustomed to the climbing of mountains of difficulty, one more mountain will appear but little up among the heights. I still believe in the possibilities of China and revere her past history. I believe that providence means much for this people, and that His guidance is needed in the international complications focused in China. On our part, as guests of this country, we ought to seize every opportunity to impress the people with the excellent and not the worst features of our civilization, and may it not be that an institutional exhibition at the capital of the empire, of the learning the art, the invention, the commerce, the generosity, the beneficence of Christendom, would not only be a credit to all classes of foreigners in China, but be the means of saving the nation from threatened downfall? Such an object demands the co-operation of all."

In a brief speech Mr. Archibald Little offered the following resolution, which was carried:—

"That this meeting congratulate Mr. Reid and the different countries visited by him upon the amount of favour accorded to his project to establish an International Institute at Peking and express the hope that the Chinese authorities will continue their co-operation."

Other addresses were made by Dr. Knappe, Dr. McLeod, Rev. J. C. Ferguson and Mr. Thorne. The latter proposed the gentlemen named below for the Shanghai Committee:—

Mr. John Goodnow, Dr. Knappe, Messrs. Pelham Warren, F. Anderson, F. P. Ball, C. Brodersen, Rev. J. C. Ferguson, Mr. J. T. Hamilton, E. A. Hardoon, R. W. Little, A. McLeod, L. Rocher, J. L. Scott, M. Rohde, and M. Tillot.

As an educational scheme Mr. Reid's plan stands second to none, in our estimation, in its chance of bringing to the knowledge of the influential classes of China the great benefits of Christian civilization and thereby effecting wide reaching changes in the social and political conditions of China.

The T'ien Tsu Hui.

MRS. LITTLE has returned from her vacation and has taken up again, with her accustomed energy, the assault upon the cruel custom of foot-binding. In fact, she can hardly be said to have suspended her efforts in behalf of the good cause, for her vacation seems to have been spent very largely in stirring up the good people of England to a more intelligent interest in the subject, some of whom proved their sympathy with the T'ien Tsu Hui in a very practical way by contributions toward its funds. In her address at the annual meeting of the Society, held September 22nd, Mrs. Little said that she could have raised large sums of money for the work had she made the effort to do so. She related a number of incidents, showing how much interest was shown in the matter. The annual meeting was held in the Municipal Hall at 5 p.m. of the day mentioned, and was largely attended. Many persons indeed were compelled to stand; the seats being all occupied.

Mr. Pelham Warren, the Acting British Consul-General, presided, and addresses were made by Bishop Cranston, Rev. F. L. H. Pott, Mr. Stanley Smith, Mrs. Little, Rev. E. T. Williams and others.

The report of the Honorary Secretary, Mrs. G. H. Bondfield, contained some very interesting items. The distribution of the T'ien Tsu Hui literature, she said, had gone on steadily throughout the empire; a number of meetings have been held during the past year among the Chinese, and many cases of persons abandoning the practice of foot-binding had come under the notice of the Society. At Tientsin many of the young men of the university had pledged themselves to work for the abolition of the custom. One lady had written from Pao-ting-fu, saying that whereas a few years ago there were but two women with natural feet in the church there, now there were forty-eight, aside from the daughters of Christians, whose feet had never been bound. From Tungchow news came of over ninety women with natural feet. Mrs. Goodrich, who sent this information, said:—

"We found we made very little progress until we began to create a sentiment against binding in the minds of our young men students. After finishing college they waged a warfare which told as nothing else ever had. Their desire for wives with unbound feet, created a demand, and mothers no longer excused themselves for binding their daughters' feet by saying, 'My daughter can't get married unless she has bound feet.'" She adds, "When all young husbands throw their weight in this direction, foot-binding is doomed."

From Hunan came equally encouraging reports. At Singan in Shensi one old gentleman had started an anti-foot-binding society, beginning in his own home, and at last reports over sixty women and girls had been thus set free.

The literature circulated by the T'ien Tsu Hui was :—

The Hunan Poem	3,000
Sui-fu Appeal, book form	2,850
Sui-fu Appeal, red papers	474
Chang Chih-tung's Pronouncement, as posters ...	2,116
Pastor Kranz's Tract	1,400
Sheet Tracts	5,590
Total, ...	15,430

A new tract by Mr. James, of Peking, was now in the press, and would shortly be ready.

Financially they stood thus :—

They closed the year 1898 with a balance in hand of	\$274.61
Their income this year was	532.72
Making a total of...	\$807.33
Expenditure	\$268.85
Leaving at present in hand	538.48

As Mrs. Bondfield was just about leaving for England, after the adoption of her report Mrs. N. P. Anderson stepped forward and presented her with a souvenir of her connection with the Society, a present from the committee in token of their appreciation of the good work done by the Honorary Secretary. It was a gold dragon, over which are the Chinese characters : "T'ien Tsu Hui," and Mrs. Anderson hoped it symbolized the future triumph of the Society over this cruel custom which, like the writhing dragon, was holding the women of China in its coils.

Mrs. Little offered the following resolution, which was adopted with enthusiasm :—

"That all local committees be urged to gain as many Chinese associates as possible during the coming year, giving each a card of Association and inscribing their names in a book kept for the purpose; and that each local honorary secretary be requested to send in the number of associates against the next annual meeting."

In proposing it she reminded the audience that notwithstanding this and other hearty meetings were being held, little children were still having their feet bound and the bones of their feet broken and were still crying through the weary hours of the night. She also called attention to the fact that no difference of creed or nationality was a bar to membership in the Society.

Among the officers elected for the ensuing year were the following:—

President, Mrs. W. V. Drummond, Shanghai.

Organizing Secretary, Mrs. A. Little, Chungking.

Treasurer, Mrs. J. Edkins, Shanghai.

Secretary, Mrs. White-Cooper, Shanghai.

At a later meeting of the Society the Constitution was so amended as to admit Chinese to membership on the same terms as Europeans, and the terms were altered to \$1.00 per annum, or \$10.00 for a life membership. Missionaries are all regarded as honorary members. There is no doubt that the T'ien Tsu Hui has accomplished an immense amount of good. Silently but very steadily the movement in favor of natural feet, is spreading everywhere throughout the empire. Dr. Muirhead estimated that no less than 12,000 to 15,000 persons had been led by the influence of this Society to discard foot-binding. Mrs. Little gives the membership of the Canton Society (native) as 10,000.

The Protestant orphanages and schools for Chinese girls have, for the most part, always exerted their influence in behalf of this reform, and it is gratifying to note that some of the Roman Catholic orphanages have changed their practice in this regard and no longer permit foot-binding.

There is no place where correct teaching on this subject will have more effect than in the schools of China, and it is especially important that the young men be properly instructed, for they are the coming leaders in society and in the state, and that they can be induced to take an active part in the crusade, is proved not only by the instance reported by Mrs. Goodrich but by the active propagation of the movement by the young men who constituted the bulk of the Reform Party so unfortunately crushed last year.

No humane person can refuse to assist so good a work.

Correspondence.

THE "RECORDER" AT THE COMING
MISSIONARY CONFERENCE.

A Suggestion.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Doubtless many of the early subscribers of our faithful old friend, the RECORDER, would be glad to avail of any opportunity that might be given to complete volumes or even sets of the magazine, provided it could be done without tedious correspondence and fruitless expense. Such an opportunity the Conference—so rapidly approaching—should afford, and I venture to suggest that interested parties bring their odd numbers and be prepared to help and to be helped in the commendable object of making up many more complete volumes and sets of this valuable publication than are now in existence. The Committee of Arrangements would doubtless be glad to provide for time and place of such an *exchange* if sufficient interest is manifested. I consider the matter of sufficient importance to merit early attention.

F. OHLINGER.

THE DOUTHWAITE MEMORIAL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In view of the long term of kindly service so willingly rendered by the late Dr. Douthwaite to Europeans and Chinese, it seems fitting that something should be done which may be an abiding token of the respect in which he was held. Such an object can be attained by carrying into effect his own earnest wish to enlarge his small "Lily Douthwaite Memorial Hospital" for Chinese. Dr. Douthwaite greatly desired to acquire a little more land and extend the hospital, but had not funds for this, and just before his fatal illness he went over with me his plans for making the best of the present scanty accommodation. If the suggestion commends itself to his many friends, the enlarged hospital can be called "The Douthwaite Memorial," the women's portion being named "The Lily Ward," and the men's "The Arthur Ward."

Gifts "in memoriam" towards the above object will be received and acknowledged by Mr. J. A. Stooke, Mr. McMullan, or the undersigned,

Chefoo.

GEORGE KING.

Our Book Table.

The thirty-first annual report of St. Luke's Hospital for the Chinese, men's and women's wards, in connection with the American Church Mission, Shanghai, shows a total of 21,589 treated in the men's wards and 9,217 in the women's. Dr. Boone's work appeals strongly to the sympathies of both foreigners and natives, as we see he received \$1,797.76 from the former and \$604.00 from the latter. As in many another hospital in China

more room is needed and greater facilities, and these we hope Dr. Boone will have in the near future.

Shanghai Syllabary, arranged in phonetic order. By Rev. J. A. Silsby. Presbyterian Mission Press. Price, \$2.00.

This is a very convenient little book for finding characters in Williams' Dictionary—if one knows the Shanghai Colloquial—and contains 6,263 characters. Others than students of Shanghai may also

find the work of interest. A very small edition necessitated a rather large price, but for persons studying the Shanghai colloquial, it is worth it.

The China Review, or Notes and Queries on the Far East. No. 6. Vol. XXIII. Hongkong, China Mail Office, No. 5 Wyndham Street.

An excellent number which, to borrow Mr. E. H. Parker's remark about the *Variétés Sinologiques* of Father Peter Hoang, "enables one to pick out all the plums in the pudding without eating any of the 'stodgy' part."

It contains part of the 勸學篇 of Chang Chih-tung, translated by Rev. C. Bone; "The Ancient Coinage of China," accompanied by useful cuts, and other valuable articles and reviews by well known sinologues. It is well prepared, well printed and well bound.

S. I. W.

Proceedings of the Church Missionary Society for Africa and the East. One hundredth year. 1898-99.

This volume contains a large fund of information about the work of this venerable Society in the many countries in which its operations are extended. The general review of the year, read at the anniversary at Exeter Hall on May 2nd, begins: The One Hundredth Psalm, the "Jubilate" alike of the Old and the New Testament church, the one psalm bearing the title "A Psalm of Praise," fitly expresses the desires and aspirations of the committee as they render their account at the close of the Society's one hundredth year.

In the Society's sphere of work alone there are over 240,000 baptized native Christians. "In many fields," says the report, "there are instances also of a warm and zealous missionary spirit. The church in Uganda affords the most conspicu-

ous example." Bishop Tucker found, even to the far west of Uganda, "twelve churches with accommodation for 3,000 worshippers; 2,000 were able or learning to read, one hundred were communicants, and forty-five of these hundred were engaged as teachers, supported by the natives themselves. The pioneers of this work had been natives themselves."

"But the committee are sadly aware that in the mission-field, as at home, there are names on the roll of baptized Christians, yes, and of communicants also, whose profession of Christ is little more than a nominal one," and yet there is a sure hope of ultimate success.

"The adults, converts from Paganism, Heathenism, or Mohammedanism, who were admitted by baptism into the visible church during the year were 6,878, an average of 132 a week."

There are valuable reports from China and an excellent testimony to the value of missionaries as pioneers of trade, given by Consul W. R. Carles, in the volume. There are also clear cut maps accompanying the report from each field.

S. I. W.

自歷明證 Personal Evidences of Christianity. By Shun Kioh-tsi, a native Christian. Presbyterian Mission Press.

This is one of a series of volumes devised and carried out by Dr. Allen in connection with the Diffusion Society, the express object of which is to illustrate the impressions of the writers with regard to Christianity. The volumes, of which this is the thirteenth, are largely made up of the experience of Indian converts on the subject, and are translations in Chinese of what has appeared in that country at the instance of the Christian Vernacular Society of India. The present volume is original, written by a native Christian 92 years of

age. It is a very superior work in literary style and sentiment, and well calculated to make a deep impression on the minds of scholars in their inquiries about Christianity, its character and practical effects.

There is a photograph of the author at the outset, presenting a most venerable appearance, and really bears out the aspect of the man, as the writer well knows him and can testify to his high scholarship and mental activity, of which the work before us is a wonderful proof at his advanced age. He begins with an account of himself in early days, his place of birth and parentage, his course of study, and the inquiries he was led to make at the hands of his teachers and others in reference to creation, providence, and such like, to which he received no satisfactory answers, any more than he could evolve them out of his own mind. Gradually he was brought into contact with foreign missionaries, and after being made acquainted with their views on these subjects, he was led to profess his faith in the person of Christ and His divine teachings. So he became a Christian, which he has now been for forty years. He describes with great interest the part he took for many years in the composition of Dr. Allen's magazine, the *Wan-kiwoh-kung-pao*, or Review of the Times, which has obtained a wide and useful circulation. He also did good service in the establishment of the Anglo-Chinese College, se-

curing for it a high name and great prosperity, which it continues to have. The book closes with a pathetic article on his advanced age and the importance of Christianity in relation to China. He speaks from his own experience, and in view of the condition of things in his native country, the necessity of a moral and political change in all departments, which none of the systems current are able to meet, he would that the truth about which he has said so much were accepted as the rule of life, the standard of government, and the supreme ground of hope in the future.

Suffice it that such a work as the above is fitted to be eminently useful among a leading class of minds, and it is strongly recommended to such as may be in the way of taking advantage of it. We need personal evidences of the truth of Christianity in the lives and writings of its adherents, and Dr. Allen has done well to induce Mr. Shun to place on record his convictions on the subject. Indeed we consider this point of view in the promulgation of Christianity of such great moment that we would urge its adoption far more largely than it has hitherto been done. All varieties of style and experience might easily be given, adapted to the requirements of different classes, as obtains abundantly in native religious literature, and without a doubt it would greatly promote the object we have in view.

Editorial Comment.

THE action of the Roman Catholic hierarchy in securing political status for their members in China, with the privilege of demanding audience with the

officials, etc., has met with but one opinion, perhaps, on the part of Protestant missionaries as to the unwisdom of such a course; but as to what Protestant missionaries

should now do in view of what the Catholics have already done, opinions are not so unanimous. Some think that we should ask our representatives at Peking to demand like privileges and prerogatives for ourselves, in order to place us on an equal footing with them. They argue that the Catholics will use this newly-acquired power to increase their influence on every hand and create havoc among Protestant Christians even more than heretofore, unless they are met with like privileges and powers on the part of the Protestants. It would also seem that the Chinese government is possibly desirous that Protestant missionaries should be placed on a similar footing with the Catholics, as proclamations—wholly unsolicited—have been issued by officials in different places, stating that Protestants were to be treated just the same as Catholics as relates to the privileges, etc., granted by the Imperial edict.

* * *

ON the other hand, probably the great majority of Protestant missionaries—quite the great majority so far as we have heard—think it would be unwise to ask for any more than what has already been accorded us. There is no question but that there is a growing sentiment of favor towards Protestants among the officials, *just because* they have disclaimed official rank and interfered with political matters just as little as possible. The evils that come from the exercise of the missionaries' power in the case of lawsuits and the like, are too patent to need mentioning. And these evils would be in-

creased many fold if missionaries were to demand and accept still higher rights and prerogatives. True, the outward respect of officials might seem to be increased, but the inward hatred would be magnified many fold.

* * *

THE Presbyterian Mission Press has just issued a new and revised List of the Missionaries in China, giving a total, including wives, of 2,818. This is certainly a good showing, and it is cause for thankfulness that there are so many Protestant missionaries at work in this land. But perhaps the figures may be misleading without analysis, for though there is such a goodly number of names there are but 566 ordained men; 858 being single ladies. We are constrained to call attention to this fact, as undue stress is often laid upon the number of missionaries laboring in China; sufficient allowance not being made for the wives of missionaries and single ladies. These are all good and valuable workers in their way and place, but in reckoning up the laboring force in China, the distinction should not be lost sight of.

* * *

THE contemplation of these numbers brings up for serious consideration the question of the next general Conference to be held in Shanghai in 1901. How many are likely to be present? How are they to be entertained? If there were 445 at the Conference of 1890, when there were only 1,296 missionaries all told, it is probable that a very much larger number will be present at this coming one. We believe the committee has already under consideration the question as to

whether it may not be expedient to make this a delegated body, provided some suitable basis of representation can be hit upon. Doubtless there will be objections, but we hardly see how such a Conference as would probably assemble, if there are no restrictions, could be accommodated.

We have just received from the Chinese Imperial Post Office a sheet showing the names of the different offices opened where letters can be received and dispatched, etc. The total number as thus given is thirty principal offices and ninety-seven subsidiary, thus showing a rapid, and so satisfactory, extension of the

privileges and advantages of the Imperial post. Considering the difficulties there must be to contend with, in establishing postal offices and postal routes in such a land as China, we consider that very commendable progress has been made, and as there seems to be no let up in the extension of the number of routes and offices, we presume a much larger number of offices will be opened in the near future. But it is enough to make one shrink to think of establishing post-offices throughout the Chinese empire. Herculean is no name for the magnitude of the task. We only hope Sir Robert Hart may not find the task too onerous.

Missionary News.

Anti-Opium League in China.

Contributions.

Previously reported	...	\$157.21
Dr. J. G. Kerr, Canton,		5.00
Rev. W. E. Manly, Chungking	...	2.81
Miss E. M. Hunt, Chungking		2.00
„ M. L. Cumber	„	2.00
Dr. R. Wolfendale	„	5.00
J. Murray	„	5.00
L. and C. N. Wigham	„	5.00
歐陽成松, Soochow	...	20.00
潘濟之	„	10.00

\$214.02

W. H. PARK, M.D.,
Treasurer.

Soochow, China.

Rev. Walter C. Taylor, of Pao-ning, Szechuen, in a mimeographed sheet which has come to us, writes:—

“All is quiet in the province as far as we know. There seems to be

more than a usual number of those wandering hordes of robbers, and sometimes our friends have narrow escapes from falling into their hands. Our brother, Mr. Aldis, came close upon a band of them some short time since, and we hear that other of our workers have not deemed it safe to make an ordinary itineration in the country districts for the same reason.

“We have now come to the end of a long, hot, and very trying summer. The thermometer reached 107° in the shade on Wednesday, July 26th, and for some twenty days it kept up between 95° and 107°. We have all been much tried by it, even the natives found it a great strain, much sickness and many deaths. Seven funerals passed our door in one day. One of the results—and a very serious one—is the failure of the rice harvest again, through want of water. This, the staple article of food in these parts, is selling for double its former price, forty basons costing 800 cash even now.”

*The Opening of Tooker
Memorial Hospital,
Soochow.*

Some years ago a wealthy and benevolent man, Mr. Nathaniel Tooker, of East Orange, New Jersey, U. S. A., found that his wife, during a long and painful illness, had her sufferings mitigated by the skill of doctors and the efficiency of trained nurses. It was her wish, and also his, to establish in China a well appointed hospital in which women and children might obtain the benefits of medical science as understood in America. The Tooker Hospital for women and children in Soochow is the outcome of their benevolent plans. The hospital was built under the supervision of Rev. D. N. Lyon, from plans sent out by Mr. Tooker. The medical work is under the care of Miss Mary A. Ayer and Miss Frances F. Cattell, both of them doctors, trained and graduated at the Woman's Medical College of Pennsylvania. They have been in Soochow a year, studying the language and observing the ways of the people and medical missionary methods. They are assisted by Miss Mary Lattimore, for many years a missionary in Nanking, and by Miss Nettie Moomau, recently arrived from U. S. A. The work is under the control of the American Presbyterian Church, North.

The buildings consist of three parts. First, the row of one story rooms extending in a line along the street. These rooms are used as kitchen, servants' quarters and outer reception room. Second, the hospital main building. Third, the dwelling house occupied by the ladies in charge of the work.

In the main building, under the first floor, which is six feet from the ground, there is a basement, having the ground surface levelled and cemented. This basement has

doors and windows, and is available as a store room for boxes and furniture. On the first floor we find reception room, consulting room, drug room, and one large ward sixty by twenty feet. On the second floor there is another large ward, immediately over the one below, and corresponding to it in size. These are the common wards. There is a small ward for private use of wealthy patients who do not wish to go into the large wards with others. There is a room for the nurse, another to be used as an operating room, closets for bedding. In the garret there is storage room of great extent.

At one end of the large wards there is a shaft or well extending from top to bottom. In this is a lift consisting of two frames mutually equipoised by a connecting rope which runs through a pulley in the attic. As one frame rises its mate descends. These frames slide up and down in grooves. The use of this lift saves carrying water and slops up and down the stairs.

The beds are of American manufacture: iron frames, wire triangular concatenated springs surface, strong muslin mattresses and pillows stuffed with straw, Chinese mosquito curtains. The iron frames are painted white. By emptying and burning the straw, boiling the mattress and pillow covers and washing the iron frames and wire springs the beds can be effectually cleansed and vermin exterminated. The building is covered with corrugated iron. On the south side are verandahs above stairs and below. The main building is separated from the line of one story rooms by a wide court, spanned in the middle by a covered passage connecting the main building with the kitchen. This court is paved throughout and bordered by V shaped surface drains, cemented. A large cistern, lined with cement, affords a plentiful supply of rain water.

The Formal Opening.

On October 17th the hospital was formally opened. Mr. Goodnow, the U. S. Consul-General was the leading spirit in this affair. Mr. Conger, the United States Minister to China, and Mr. Goodnow, arrived in Soochow at noon and left at nine o'clock p.m. Into the intervening hours they crowded some exceedingly interesting events. Their plan was to invite a representative body of Chinese officials to meet at the hospital and unite in social intercourse with the foreigners, to show them the institution, to tell them with plain emphasis that could not be mistaken that the United States officers approve of this hospital work and intend to protect the workers, to entertain the officials at tiffin and give them an opportunity to promise their protection, and to do all this in kind and courteous style. It was a good plan, and it was executed with smoothness and success.

It were long to tell how Mr. Goodnow notified the Taotai in Soochow that the United States Minister was coming; how the Chinese officials were invited to attend the opening of the hospital; how the Taotai communicated with Mr. Clarke, Commissioner of Customs, and after consultation with him, ordered a jetty to be covered and dressed, sedan chairs to be provided, officers to be at the jetty to meet the distinguished guests, soldiers to be paraded with guns and drums and banners, so that the arrival of the visitors should be marked with due pomp and pride and circumstance.

The officials waited near the jetty from six o'clock a.m. till noon. At that time the party of guests arrived. As the boat touched the jetty the cards of the officials were presented. Messrs. Conger, Goodnow, and Cheshire stepped ashore and stood upon the covered

jetty. The governor's adjutant promptly asked, "Which is the minister?" at the same time presenting the governor's large red card and welcoming Mr. Conger to Soochow in the governor's name. The officials' names were called out by an interpreter from a list in his hand, and they came forward in the order of their rank and shook hands with their guests. A three-fold salute from a noisy little gun was fired, the soldiers in the road stood to their arms, banners fluttered gaily in the breeze, chair coolies hastened to take their positions. Mr. Conger made a short speech to the officials, thanking them for the welcome they gave him, and said that he would be glad to meet them at the Tooker Hospital at two o'clock, the hour fixed for the opening ceremony. This was interpreted, and in a few minutes the guests took the chairs provided for them and went to the hospital, three miles distant, preceded by a guard of soldiers and policemen. The Chinese officials also repaired to the appointed place. They were as follows: the Grain Intendant, or Taotai, who in addition to his other duties, has charge of the Bureau of Foreign Affairs in Soochow; the governor's adjutant (the soldiers present were a part of the force under him); the sub-prefect, who is chief of police in the native city; magistrates; interpreters, and Custom-house officers. These gentlemen were assembled in a guild-hall near the hospital before two o'clock. The lieutenant-governor also came.

The foreign guests included Mr. Conger, Mr. Goodnow, Messrs. Cheshire, Fitch, and Williams, Dr. Barchet, Dr. Hykes. These came from Shanghai. Three ladies came with them—Mrs. Goodnow, Mrs. Fitch, and Mrs. Rich. Nearly all the Soochow missionaries were present. Also Mr. and Mrs. Clarke and Mr. and Mrs. Olsen.

A long table was placed in the large ward on the first floor, and Mr. Goodnow sat at the head of it. The guests were properly arranged according to their rank. The places of honor were given to Mr. Conger on the right of Mr. Goodnow and the lieutenant-governor on his left. A few foreigners were sandwiched among the Chinese, but the majority of them were in the hospital reception room, separated from the ward by a hall. Promptly at two o'clock, a messenger was sent to invite the Chinese guests to come in. They entered the reception room, headed by the lieutenant-governor and Taotai. After they had been greeted by Mr. Conger and Mr. Goodnow, they were led through the building; the lieutenant-governor and Taotai, at their own request, were introduced to the ladies who are to conduct the hospital, and about half-past two o'clock all sat down to tiffin. They had been informed that each one would find his card at his place at the table. As soon as the guests were seated Mr. Goodnow called upon Dr. Hykes to invoke the divine blessing. At a word all rose, and after the blessing, were again seated. Tiffin was served promptly. The food was toothsome and abundant; no wine. The excellence of the food and service showed that there was "a firm hand on the helm." In eating, "haste not, halt not," was the style, and in fifty minutes signs showed that post-prandial eloquence would soon be erupting. The guests in the reception room came into the ward and sat or stood around the sides of the room. Mr. Goodnow spoke in English; Dr. Barchet interpreted in Chinese. Mr. Conger gave an address, interpreted by Mr. Cheshire. The Taotai responded in Chinese, interpreted by Mr. Wu in English. These speeches contained sentiments appropriate to the occasion. Friendship between the United States and China, commercial intercourse, progress of mission-

ary work—especially in the medical line—protection of missionaries, mutual thanks for invitation and attendance, commendation of the ladies, and this their work, Mr. Tooker's benevolence,—all these points were touched upon. Speeches were brief and applause hearty. Rev. D. N. Lyon, American Presbyterian Mission, North, spoke first in English, then in Chinese. He represented the ladies; thanked the guests; quoted Confucius, "all between the four seas are brothers;" emphasized the yet wider benevolence of Christ and the universal brotherhood of mankind; invited the women and children of the Chinese present to come to the hospital for medical aid or social intercourse. Mr. Goodnow said as the close drew near, "protection has been promised by United States officers and by Chinese, but our friends need the protection of a higher power. I ask Dr. Davis to lead in prayer." At a word all rose, and a short prayer in Chinese was offered and the apostolic benediction pronounced.

On Wednesday there were additional exercises at the hospital. The immediate neighbors on the four sides and a number of native Christians, about eighty persons, were entertained in purely Chinese style. A dedicatory service was held at 11 o'clock by Mr. Lyon, consisting of prayer and an address in Chinese. Mrs. Fitch, who is spending a few days in Soochow, also made an address. The guests sat down at 1 o'clock to a Chinese feast, and they all enjoyed the entertainment.

A few days after the opening of the hospital the writer of these lines learned that work was begun; forty out-patients had been registered and several in-patients had entered the hospital. Among them was a female relative of one of the officials who had been present at the opening ceremonies.

J. W. DAVIS.

October, 1899.

October Issues from Presbyterian Mission Press.

- 地理初稿. Physical Geography. Rev. F. L. Hawks Pott.
 花圖書. Book of Cuts. Vol. 3. Chinese Tract Society.
 基督道問答. (Stereotyped for Hainan).
 自歷明證. Witnesses. Vol. XIII. S. D. K.
 英吉利文法. Catechism on English Grammar (Chinese-English). Mrs. Zien.
 分類問答. Catechism on Christian Doctrine. Presbyterian Mission Press
 綱例. Changes in Book of Discipline. M. E. Mission (South.)
 天道源. Evidences of Christianity. Chinese Tract Society.
 對數表. Logarithms. Rev. W. M. Hayes.
 華民求天. Chinese Praying to Heaven. Rev. Dr. Muirhead.
 三字經. Three Character Classic. For Rev. J. A. Silsby.
 宗教會錄. Anglican Church Record, Vol. 2. No. 3.
 Report Chungking Conference, 216 pp. 2 Maps. P. M. P.
 淺文理馬太. St. Matthew, Easy Wên-li. Bible Societies.
 耶穌將近來. Jesus Is Coming (Blackstone). Rev. E. S. Little.
 Chart in 5 Colors. C. E. Z. M. S.
 Report of Medical Work at Ichang. Church of Scotland Mission.
 綿壽圖. Eternal Life. Chinese Tract Society.
 Annual Report. St. Luke's Hospital, Shanghai.
 Minutes, 30th Annual Meeting (Central China) American Presbyterian Mission.
 Minutes, Annual Meeting. China Mission of Presbyterian Church (South).

Missionary Journal.

BIRTHS.

- At Boston, Mass., July 31st, the wife of Rev. W. F. BEAMAN, A. B. M. U., Kia-ting, of a daughter (Eloise Bliss).
 At Pao-ning, August 29th, the wife of Mr. WALTER C. TAYLOR, C. I. M., of a son (Walter Hadley).
 At Chinkiang, August 30th, the wife of Mr. C. F. E. DAVIS, of C. I. M. Uan-hsien, of a son (Harold Osborn Arnott).
 At Chungking, September 19th, the wife of Rev. W. E. MANLEY, of the M. E. Mission, of a daughter (Grace Edna).
 At Salterton, Salisbury, September 20th, the wife of FREDERICK R. JOHNSON, of Amoy, of twin sons.
 At Seoul, Corea, September 20th, the wife of Mr. ALEX. KENMURE, Agent British and Foreign Bible Society, of a daughter.
- At Tientsin, September 24th, the wife of the Rev. JOHN HEDLEY, E. M. M., Lao-ling, Shantung, of a son (George Percy).
 At Kuling, October 3rd, the wife of Rev. J. K. HILL, W. M. S., Kwang-chi, of a son.
 At Shanghai, October 16th, the wife of Rev. W. NELSON BITTON, L. M. S., of a son.
 At Canton, October 20th, the wife of Rev. A. I. ROBB, of a son.

MARRIAGES.

- At Chefoo, October 2nd, J. J. COULT-HARD and Miss E. J. WALKER, of the C. I. M.
 At Hankow, October 3rd, ALFRED BLAND and Miss E. DUNS, of the C. I. M.
 At Canton, October 19th, Mr. MARTIN LANDIS and Miss ETHEL MILLER, both of the C. & M. A. Mission.
 At the Cathedral, Shanghai, October 23rd, Rev. J. D. LIDDELL, of the Lon-